

# A Direct vway.

Whereby the plainest man may  
be guided to the waters  
of Life.

Shewing, how *Christ* shineth before  
the Law, in the Law, and in the Pro-  
phets: with the Iudgements of God  
vpon all Nations for the neglect  
of his most holy Word, where-  
in the might here is the  
same by

R. C. 1619.

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# To the Reader.



*I* finde in the  
 booke of GOD  
 (most gentle  
 Reader) that a  
 man should not  
 be ashamed to  
 speake of the  
 testimonies of the Lord, if it were be-  
 fore Kings : as also a charge given,  
 that a man should not let to deliuer  
 those glorious things which hee hath  
 heard of by many witnesses, to iust and  
 faithfull men : to the intent that they  
 also might bee able to teach, and to  
 deliuer the same vnto others, accor-  
 ding as other Prophets command say-  
 ing : Tell you your children of  
 them, and let your children shew  
 to their children, and their children  
 to another generation. For as much  
 then as I finde such a charge there  
 giuen, I thinke it no shame to speake  
 thereof at this time vnto you: but hold  
 my selfe bound according to that ta-  
 lent which GOD hath giuen me, to  
 make a rehearfall of those glorious  
 things

A 2

Math. 10. 27.  
 33. and Psalm.  
 119. 46.

2. Tim. 1. 11.

Deut. 4. 9. 10.  
 & 6. 6. 10. 10.  
 & Ioel 1. 3.

Mat. 23. 31. to  
 31. Deut. 6. 6.  
 to 10.

## To the reader

things which vnto me haue bene re-  
uealed: to the intent that you also  
may come to the Booke of God, where  
you shall be compassed with such a  
cloud of witnesses, & of perfect skill  
and also willingnesse, that if you will  
you may bee made able to describe at  
large vnto others, both the wisdoms,  
praise, power, glory, and state of that  
everlasting King and kingdome.

Therefore as some haue said vnto  
mee: come and see the booke of God,  
for there shall you finde the Messiah:  
yea there shall you finde that glorious  
King, whose wisdoms is so great,  
that it farre exceedeth the wisdoms  
of all the sunnes of the East or of E-  
gypt: Nay, there shall you see him  
whose wisdoms so much excelleth o-  
ther mens, that it farre surmounteth  
the wisdoms eyther of Ethan, He-  
man, Chaleole, or Derda. I say, as  
some haue said vnto mee: Come and  
see the Booke of God, that so you may  
behold this glorious king, whose fame  
is spread throughout all the nations,  
euen so throughout this little Dis-  
course, say I vnto you: Therefore  
if

1 King .4.29.  
to the end.

1 Cor. 2.6.

To the Reader.

If you will so do, I doubt not but that you will say the like vnto others, and also say vnto mee, it was a true report indeed that wee heard of by you, concerninge the wisdom of this King, and also the glory of his kingdome: how be it wee scarce beloued it, untill wee came, and that our owne eyes had seene it.

1.Kings.10.

But now we perceiue that you tolde vs not the wisdom of this great king, nor yet of the glory of his kingdome: for indeede it farre surmounteth the same that wee heard thereof by you.

Therefore happy are those men that stande in the Courtes of this King, yea thrise happy are his seruants, which alwayes stande before his presence to heare his wisdom: I meane in the presence of that Heauenly King, who farre excelleth Salomon, euen Salomon, who so farre surmounteth those asorenamed, and in whose presence is the fulnesse of all ioy and gladnesse.

Mat. 12.42. &  
Luke. 11.31.

But if you will not come to heare the wisdom of this great King, nor yet to see the glory of his kingdome

To the Reader.

domo which so farre excelleth Salomons, hee hath pronounced with his owne mouth, that the Queene of the South, shall rise in iudgement against you. And this is the summe of my litle and vnllearned Treatise. Therefore if you looke vnto the booke of God whither this my vnskilfull draught would draw you, I shall thanke my labour well bestowed, and you your selfe shall remaine no longer, as that litle Sister which hath no breasts: but you shalbe like that flocke of Sheepe, where not one is barren amongst them: and as that flourishing Tree fast planted by the River side, whose leafe shall euer shew it selfe most fresh and Greene, euen so the bringing forth of fruite in great abundance. And moreover you shall bee then as a Pillar in the house of the Lord your God, and also as the Tower of David most strongly built for your owne defence, and shall continually remaine in the eyes of this Salomon as one that findeth peace. The which peace, the Lord grant you may speedely enjoy. Amen.

Can. 8.8.

Can. 4.1.

psal. 1.

1. King. 7.21.

2. Apoc. 3.12.

Can. 4.4.

Can. 8.10.

The



The reasons why  
all creatures ought to praise  
the Lord, and why man,  
ought so to do above  
the rest.



Veras the ho-  
ly Prophet  
promoketh the  
Heavenis, and  
all thinges  
therein, the  
Earth & Sea  
also, with all thinges therein, to  
praise the Lord: hee yeldeth a  
reason why they ought so to doe,  
and that is for that hee spake the  
word, and they were created: he  
commanded and they were made.  
And therefore, because that al cre-  
atures

Acta. 17.28.

Esa. 43.7.21.

Deuto. 7.6.  
10.11.

Esa. 43.6.7.8.

Esa. 44.10.11.

12.

Psa. 100.2.

117.

atures haue their breath and be-  
ing by him (as the Apostle sayth)  
the Prophet calleth them all, to  
sound forth the praise and glory  
of theyr Creator: but especially he  
urgeth Man to aduance the same  
aboue the rest, because that hee  
most chiefly aboue al others, was  
thereunto appoynted. For the  
Lord speaking of his chosen Isra-  
ell, sayth, This people haue I  
formed for my selfe, and therefore  
sayth hee, They shall shew forth  
my prayse and glory: as also Mo-  
ses taught them, that vnto that  
end and purpose they were cho-  
sen. And likewise the Lord spea-  
king of the calling of the Wen-  
then, from all quarters of the  
earth to be his Sons and Daugh-  
ters in Christ: them also saith he,  
haue I created for my glory:  
and to none other end, but that  
they should shew forth his praise  
amongst the rest, as in diuers pla-  
ces of Scripture may bee seene.  
So that for this cause, were all  
the holy Prophets and Apostles

so

so much moued to call vpon man,  
to set forth the prayse and gloze of  
God: and not onely because hee  
was thereunto appoynted, but  
also much the more for that hee  
hath done for him such wonder-  
full and excellent things: as first,  
to elect him in Christ to saluation  
before the foundatish of the world  
was laid. Secondly to create him  
in so glorious an estate, euen af-  
ter his owne image and likenesse,  
and as Lord and King ouer al his  
creatures. Thirdly, to redeeme  
his soule from the lawes of Sa-  
than with the precious blood of  
Christ his Sonne, as of a Lambe  
without spot and vndefiled.

Fourthly, to exalt his home on  
high. Fifthly, to sanctifie and  
to endue him with his holy spirit,  
whereby hee may bee led into all  
truth.

Sixthly, to lade him daily  
with his manifold and graci-  
ous benefites.

And seventhly to sanctifie one day  
of

Rom. 15. 9. 10.  
11. 12.  
psalm 95.

Ephes. 1. 4.

1. Thess. 2. 13.  
1. Pet. 1. 2.  
Gen. 1. 26. 27.

1. Pet. 1. 18. 19.  
Apoc. 1. 6.  
and 5. 9. 10.  
Ephes. 2. 6.  
1. Thess. 4. 1.  
Apoc. 3. 21.  
John. 14. 16.  
and 16. 13.

Psal 68. 19.

Gen. 2. 2. 1.

Ex. 4. 4. 10. 12.

Psal. 40. 15.

of leaue for his owne glory, and  
to the end that man should rest  
from his owne workes, and bee  
workfull vnto God, in giuing due  
praise and thanks vnto him for  
the former benefits receiued. And  
therefore as the holy Prophet  
saith, Let all them that seeke the  
Lord reioyce and be glad in him:  
and let them that loue his salua-  
tion say, The Lord be praised.

Man





Man ought dayly to consider for what cause the Lord should soe bountifully deale with him: and beholding the Heauens, be driuen thereby to confesse his own duety.



Seeing that the Lord hath created Man to none other end, but to shew forth his praise and glory: and seeing that he labeth him dayly with his gracious benefites to the end to enduce him thereunto: And that men would therefore enter into deepe meditatio with the holy prophet, and so consider with themselves, yea, and consider againe, and againe: that when they behold the Heauens, euen the works of Gods fingers, the Summe, Psal. 83.

Done

Ebrev. 2. 5. to  
the end.

Psal. 149.

Moone, and Starres, which hee  
hath ordained, what man should  
be, that he should be mindfull of  
him? yet, or what son of Adam he  
should be, that he should thus con-  
sider of: for he hath made some  
one to haue the dominion ouer the  
workes of his hands, and hath put  
all things in subiection vnder his  
feete: Surely therefore I will  
seeke him out, to whom this glory  
both belong, and I will also seeke  
the cause, why the Lord hath thus  
advanced me. For he hath giuen  
me the vse of all these his goodly  
creatures: and therefore once  
againe say I, what is man, O  
Lord? in this sort thou shouldst  
deale with him? Surely thou hast  
thus advanced him for some great  
purpose: and I can see none other  
end but to aduance thy praise and  
glory, and that in the highest de-  
gree: for when as I behold the  
Heauens, I see that they haue nei-  
ther tongue nor voyce, and yet I  
see that they declare thy glory,  
and the Firmament sheweth  
forth

forth the workes of his handes. Day vnto day uttereth the same thinge, and night vnto night teacheth such knowledge, there is no speech nor language where their sound is not heard: and surely to none other intent, but that men should bee without excuse. Wherefore I for my part will dayly say, as the holy Prophet did, My soule prayse thou the LORD, and all that is within me, prayse his holy name.

My soule praise thou the Lord, and forget not all his benefites. Yea, and I will also call and say, Let all the nations prayse the LORD, and let all the people shew forth the glory of GOD, euen their saluation.

Rom. I. 20.

Psalm 103 1.

Psalm 117.

If a man bee stirred vp by all the workes of God, to consider his duty, which is, to praise the Lord: it must not be according to his owne fantasie, but according to the rule of Gods word.



Now wee haue considered, that al the works of God doe sette forth his praise and glory, and that man is bound thereunto aboue the rest, we must consider one thing farther with the holy Prophet, which is this: My lippes, saith he, shall speake thy praise, when thou hast taught me thy Statutes.

Psal. 119. 171.

Actes. 9. 24.

Therefore when you haue learned them, then may you set forth the praise and glory of God in such sort, as hee shall like of, but otherwise it is impossible you should: for notwithstanding  
Moses

Moses was brought vppē in al the learninge of the Egyptians, yet hee confesseth himselfe to bee ignorant concerning the worship of the Lord, untill such time as he should be directed by his own most perfect worde: How much more then ought wee to confesse great ignorance therein, untill such time as we also shall be directed by the same.

Moreover, for as much as noe praise or worship is accepted in the sight of the Lord, but such as shall be done according to the rule thereof, we must learne to worship him according to the same, & in no case to goe one foote farther. For as Moses was not to do any thing about the Tabernacle, or for the giving of lawes, statutes, ordinances, rites, ceremonies, or whatsoever, according to his own will or fantasie, but in all thinges to doe according to the paterne, and prescriptiō shewed him in the mount, and else where, by the Lord: no more must wee in the very

Exod. 10. 16.

Exod. 25. 40.  
and Hebr. 8. 5

very smallest thing we take in hand, concerning the worshippinge of the **L O R D**, but in all things therein must we also be directed by the most pure and perfect word of **G O D**.

For as the Cloud was a direction to their Joynes in the wilderness, and they not to step one foote forward or backward further then by it they were ledde: euen so the lawes, there ginen by the **L O R D** are a most perfect rule for men to walke by while the world shall stand. For wherewithal (saith the Prophet) shall a yong man cleanse his waye The holy Ghost hath answer: Euen in taking heed thereto according to the word of God: & therefore did the holy Prophets & Apostles alwayes pray, y<sup>e</sup> it would please **L O R D**, to direct their steps according to the same. For in no case can the **L O R D** abide any worship, save it never so holy: but in all things will he be worshipped according to his holy will laide

Num. 9. 15.  
to the ende.

Psa. 119. 9.

Iohn. 4. 22.  
33. 14.

holme

downe in his holpe worde: for otherwise wee worship him in vaine, as our Saviour saith, If in stead of the doctrine of his holy word, wee obserue the precepts and foolish traditions of men: so that, To obey his holy word (as the Prophet Samuel saith) is better then all kinde of sacrifice and to hearken there-vnto, is better then the fatte of Rams. Therefore let vs pray with the holy Prophet, that it would please the Lord to encline our hearts vnto his law, and not vnto couetousnesse, and that wee may esteeme all his precepts most pure and iust, and hate all false wayes, and abhorre all vaine inuentions.

Math. 23. 9.

I. Sam. 15. 22

Psal. 119. 36

Psal. 119. 113

Seeing that euery man is but as a beast by his owne knowledge, we must learne to be made wise by the word of God.

**N**OW that wee knowe the Lord hath created vs to none other end, but to set forth his

Psal. 119. 79.

Jerem. 10. 14.

Psal. 73. 22

17.

Pro. 3. 5.

Psal. 85. 8.

Micha. 6. 1.

his praise and glory : and seeing we know also, that no praise or worship will please him, but that which shall be done according to his holy worde : let vs pray vnto him with the holy prophet, that euen as it hath pleased him to make vs, and to fashion vs, euen so it would please him therefore to giue vs vnderstanding, that we may learne his commandements, and choose the way of truth.

And againe, seeing that every man is but as a beast by his owne knowledge, as the Prophet Ieremie doth say : and seeing also the Prophet Dauid confessed him-selfe so to be, vntill hee went into the house of the Lord, and so through his holy word became wise : We ought therefore to pray vnto the Lord to giue vs grace to leaue off from leaning any longer vnto our owne wisdom, as the holy Ghost do warneth, and onely to hearken with all the holy Prophets



phets and Apostles, what the Lord will say vnto vs, that so his holy word may bee a Lanterne to our fete, and a light vnto our pathes: and that by his counsell alone, we may bee guided, as the Prophet saith, euen vnto righteousness, iudgement, equitie, and to euery good path: which thing being done; and precepts kept, it shalbe vnto the Lord a sacrifice of a more swete smelling sent, then the fatte of thousands of Rammes, and Goates, or riners of Oyle.

Wherefore I beseech all you, that are as my selfe, euen of the simplest sort, vnto whome onely I direct my speeches, and such as feare the L O R D, that you would cause your eares to harken vnto wisdom, and incline your hearts to vnderstanding.

But what am I, that I should so beseech you, since that Wisdom her selfe doth so intreat you, and daily offereth her selfe vnto you:

And

Habak. 2. 1.  
Psal. 119. 105  
Psal. 73. 24.

Pro. 2. 9. 10.

Pro. 1. 4.

Heb. 3. 13.  
1. Thes. 5. 11.  
Psalm. 34. 8.

Iob. 28. 28.

Pro. 9. 10.

Pro. 1. 6. and  
James. 1. 5.

And yet because the holy Ghost  
commandes that wee should  
one exhort another, I cannot  
chooſe but with the holy Prophet,  
euen deſire you to taſte and ſee  
how ſweete the Lord is. Now if  
you aſke me what this wiſedome  
is, that you ſhould hearken ſo vn-  
to her, and this vnderſtanding,  
that you ſhould ſo incline your  
hearts there-vnto, the Lord him-  
ſelfe doth tell you: Behold (ſaith  
he) the feare of the Lord is wiſe-  
dome, and to depart from euill is  
vnderſtanding. And in an other  
place, The knowledge of holy  
things is vnderſtanding: and the  
onely way for you to finde the  
feare of G O D, which is to haue  
wiſedome, and to finde the know-  
ledge of holy things, which is to  
haue vnderſtanding, is, to re-  
paire vnto the word of God: for  
the Lord onely giueth wiſedome,  
and out of his mouth commeth  
knowledge and vnderſtanding.  
So that if you ſearch and ſeke  
in the booke of G O D, you ſhall  
be

be sure to finde the knowledge of the Lord, and then as he is known of you, euen so shall you feare him, and also by your continuall meditation therein, you shall bee sure to bee made wise vnto saluation: for the word of **G O D** is fully able so to doe, as saith the Apostle: and therefore in any wise, see that yee alwayes pray vnto the Lord, that it would please him to giue you such a taste therein, as that it may be more sweeter vnto your heart, then the Honey, or the Honey combe vnto your mouth: yea, and more desired for your necessity, then golde, yea then much fine golde, or treasures for your plenty.

2. Tim. 3. 15.

The which the **L O R D** for his mercies sake grant vnto vs euery one, whereby wee may haue such a feeling and knowledge therein, as that the brightnesse of the glorious Gospell, may shine most clearly in our mindes, euen to the utter abol-

finding of our former and most  
damnable darknesse.

Certaine Obiections vpon the for-  
mer exhortations answered,

The first Ob-  
jection,



**D**readuenture you  
will now say vnto  
me, if it be so that  
we cannot attaine  
vnto Wisdome,  
which is to vn-  
derstand holpe things, and those  
holpe things not to bee found,  
vnlesse we reade and meditate in  
the booke of God: alas, that is  
so hard, that wee cannot attaine  
vnto the vnderstanding thereof:  
and againe, it is for great Clarkes  
and not for vs simple soules to  
meddle with-all, for many times  
the vnlearned peruert the Scrip-  
tures, euen to their owne de-  
struction, and so I haue heard  
some say, that Saint Peter saith  
they doe so. But I may say vnto  
you in the name of God, Wee not  
deceined, for it is the subtiltie of  
Satan

2. Cor. 3. 16.

The answer.

Satan that so perswadeth you: and not you onely, but almost all men generally throught-out the whole world. And wherefore trow you doth hee so: Surely to none other end, but that his owne kingdome may bee the better thereby maintained: for euen as the kingdom of GOD is dayly enlarged where his word is continually taught, and soundly vnderstood: euen so also, where that doth want, the kingdome of Satan is daylye more and more increased.

Heare therefore I beseech you what the Lord doth speake vnto vs: Hee commandeth that wee should not let his booke depart out of our mouthes, but to meditate there-in both daye and night, and hath also tolde vs that the very entrance there-vnto, sheweth light, and giueth vnderstanding to the simple, yea to the very simplest sharpnesse of witte, and to the little child (euen such a one as Timothy was)

Ioshua. 3. 2.  
Deut. 6. 6,  
to 10.

Psal. 119. 130  
Prou. 1. 4.

2. Tim. 3. 15.

2 Tim, 3. 15.

Pro, 1. 5.

The word of  
God is plaine  
to them that  
understand.  
Pro. 8. 9.

3. 7. 2. 1. 1. 1.  
2. 2. 2. 2. 2. 2.  
2. 1. 2. 1. 2. 1.

knowledge and discretion : yea  
and that a very wise man shall  
increase in learning there, and  
also a man of great understand-  
ing, shall attaine vnto wiser coun-  
sells . So that you may see that  
wisdomme doth not onely beseech  
you to hearken vnto her, as be-  
fore I tolde you : but also the  
Lord doth straightly command  
you, if you will obey him : and  
doth also tell you, if you will  
believe him : How that his word  
giveth light, and sheweth under-  
standing, in greater measure vnto  
all sorts, whereby the simplest  
should haue no cause at all of dis-  
couragement, nor that the great  
wise men should loath, or over-  
reach. Therefore whereas Saint  
Peter saith, that the vblearned  
doe pervert the Scriptures, you  
must learne to know who those  
vblearned be : not the simplest  
Clarkes (as you would thinke :)  
but euen such as haue not had  
their wittes as yet exercised in  
the booke of G D D.

For bee it that a man, had all the learning in the world in humane artes, yet if it be so that such an one bee interperit in the word of God, the holy Ghost doth count him as a Babe: but that simple man, which through long custome hath had his wits exercised therein, the holy Ghost doth count him to be of a most ripe age, and to be such a one, as is able to discern betwixt good and euill. Therefore who-soeuer that he be, until hee make the word of GOD his continuall meditation, hee may well be said to be ~~in~~ <sup>in</sup> ~~the~~ <sup>in</sup> ~~word~~ <sup>in</sup> ~~of~~ <sup>in</sup> ~~God~~ <sup>in</sup> ~~his~~ <sup>in</sup> ~~contin~~ <sup>in</sup> ~~uall~~ <sup>in</sup> ~~meditation~~ <sup>in</sup>, hee may well be said to be ~~in~~ <sup>in</sup> ~~the~~ <sup>in</sup> ~~word~~ <sup>in</sup> ~~of~~ <sup>in</sup> ~~God~~ <sup>in</sup> ~~his~~ <sup>in</sup> ~~contin~~ <sup>in</sup> ~~uall~~ <sup>in</sup> ~~meditation~~ <sup>in</sup>, and vnstable also: and no maruell is it though by such the Scriptures be perverted, euen to their owne destruction.

¶ Pra, but you will say againe, if the LORD haue thus boord vs by commandement to read the Scriptures, we must needs then haue a Phillip to be a guide vnto vs, as the Eunuch had to him. True it is, that you must haue

Hebr, 5. 13.

An other Ob-  
jection.

Actes. 27.  
to the end.  
Answer.

haue a guide , but then your Philip must not bee such a one, as when you shall aske him what is meant of this place , or that: Or what way he , shall I take to finde this **C H R I S T** , of whome you speake , that so I may beleue that he is the sonne of **G O D** , and may haue my conscience comforted in him, and also my sayth so surely settled, as that if tryall come , the very gates of Hell shall not preuaile against mee:

I say hee must not be such a one, when as you shall aske him these things: what shall appoint you first to read this mans Booke , and then that , vppon such and such places of Scriptures : And when you haue read them , then direct you to others , as such , and such great Volumes , I know not what, but sure I am , farre greater then the whole Bible , and so intangle your head a thousand wayes , yea , and lead you to such



such intricate matter, and great time spending : That when you haue all done, you shall bee little, or nothing at all the wyser, but rather the contrary, euen frayght with a thousand fond opinions, and blinde conceites. For I pray you what is the cause that there is such a quoile amongst vs now adayes, as though there were no certainty of the truth, but such kinde of dealing?

And I pray you further what is the cause that mens heads are kild so full of such fond, yea and also damnable opinions, but the like?

For doth not our Saviour say: *Vt erre*, not knowing the Scriptures: but are intangled with the precepts and doctrines of men. Euen so is the world now, for the Papist hee is so perswaded of his Writers, that hee thinks there is no other truth but what they write, and vpon them he only builds his Faith,

and

Math. 23. 9.  
and 15. 9.

Flat against  
the commandment of  
God,

and leaues the Scripture altogether, and in no case may the simplier sort therein looke, or reade: and wee also like wise men, deale in a manner after the same sort: For notwithstanding we make a great shew that we loue the Bible, and onely build our faith by it, yet is ther not one amongst ten thousand, that doth giue himselfe to the reading therof, as he ought to do: but rather to the contrary, euen to the reading of the writings of men, although the Lord haue giuen them no such commandement, and so delight themselves a great deale more in them, then in the word of God: which in deed should be vnto them their onely joy, and pretious Pearle: and so euery one is grounded by on him, whose Bookes they are affected to read, or whose fond conceits by them are fed: But your Phillip and Gudo must not be such a one. For I pray you, was Phillip the Eunuch his guide such a one? I trow not: for hee being deman-

ded

ded a resolution by that grati-  
ous Scholler ( whose God-  
ly exercise was like to haue  
good successe ) began , as the  
text saith , euen at the same  
Scripture where hee was then  
reading , and preached vnto him  
I E S V S. And againe, did not the  
maister teacher himselfe , euen  
our Saviour I E S V S , deale in  
like sort with his two Schollers?  
yes for sooth: for , whereas they  
being weake in faith , and great-  
ly troubled in conscience at the  
thinges then happened : and yet  
like good Christians conferring  
and talking together , with a de-  
sire to know the truth , as all men  
ought to do : I say our Saviour  
dealt in like sort with them. For  
S. Luke noteth , that he began at  
Moyse , and at all the Prophets,  
& interpreted vnto them in all the  
scriptures the things which were  
written of him , with a great re-  
prooche vnto them , that they for  
their parts were so slow , and dull  
of heart , as not to beleue that

CHRIST

Actes. 8. 35.

Luke, 24. 13.  
to 36.

Luke, 24. 27.

**C H R I S T** was to suffer all those thinges, and so to enter into his glozy, seeing that all the Prophets had of those thinges so plaineely spoken.

Act. 18. 24.  
the end,

And furthermore you see, that even that eloquent man Apollos, who had taught dilligently the thinges of the **A D S D**, in a kinde not altogether vnprofitable: yet was contented to bee taught by a couple of meane persons, to come to a more perfect way of teaching, then befoze hee had vsed: And that was to proue and shew mightily, as he did by the Scriptures, that **IESVS** was the **C H S I S T E**. So that you see these Guides did not send their doubtfull Schollers to this, or that mans booke to finde out **Christe**: but they found him out, and taught him by the Scriptures. Say you see that Apollos did not teach the right way to finde him out, untill hee tooke that course to teach him by: And then Saint Luke telleth you that

that hee mightily confuted all  
 gayne-sayers. For so strong is  
 the Word of GOD in operation,  
 that if it bee rightly expounded, it  
 is sharper then any two edged  
 sword, and entreth through, euen  
 to the deviding a sunder of the  
 very heart & soule of the hearers  
 thereof, as the Apostle saith. You  
 see also by these former examples  
 of Schollers, and Guides, what  
 is both your dutie, and also theirs.  
 Yours, how dilligent you ought  
 to bee in reading the holy Scrip-  
 tures, and also conferring of  
 CHRIST, and his kingdome:  
 And your Guides, what course  
 they ought to take in teaching of  
 you, when as you shall demand  
 to bee resolved of your doubtles:  
 And that is, to teach you Christe  
 by the Scriptures, and thether  
 to send you to finde him out  
 your selfe, and not elsewhere:  
 For no where else is hee rightly  
 to be found. For, search the  
 Scriptures saith our Saviour,  
 for they bee they that testifie  
 of

Hebr. 4. 12.

Iohn. 5. 39.

A&amp;A, 17. 11.

of me. So that when you shall be thus instructed by your Guide, either privately at home, or publicly abroad, and that you have performed the one part of your duty: which is, to heare them with all diligence, and willingnes: you must alwaies remember with the Noble men of Berea, to performe the other part: which is, that having heard the word of God with all willingnes, went and searched the Scriptures daily them-selves, to see whether those things were so or no: whereby you may learne, that you are not onely to beleue that this is Christ, or that is Christ, or he is here, or there, in the wilderness, I know not wher: because such and such a man, telleth you so. Or if he do tel you aright which is he, you are not to beleue him onely, because he telleth you so: for you see they of Berea went and searched the Scriptures themselves, to see whether it were so or no: Even so must you: for other-wise you

you disobey that which our Sa-  
uiour Christ hath commanded  
you to do: so saith he, Search  
the Scriptures.

Yea but you will say, he spake  
that to such as would not believe  
him: but wee believe them that  
tell vs. I thinke so indeed, for a  
great many believe too much them  
that tell them, vnlesse they tolde  
them a more trueth. But al-  
though they were vnbelieuers  
that our Sauiour commanded to  
search the Scriptures: doth he  
therefore command you, that you  
shall not search them? Thinke  
not so in any wise: for doth not  
the holy Ghost pronounce a bles-  
sing on all those that read the  
word of God continually? And  
doth not S. Peter will them, whom  
hee had taught, that not-with-  
standing they had knowledge, and  
were established in the truth: yet  
to give more heede vnto the Pro-  
phets, as vnto a most sure word,  
and as to a light that shineth in a  
darke place, vntill the day be  
dawned,

An other  
Obiection,

Psalm. 1.

2. Pet. I. 19.

A&amp;S. 20. 32

daye, and the Day-starre shine  
more clere in their hearts. And  
likewise, doth not Saint Paul com-  
mend those whome he had taught  
vnto the word of G D D, as vnto  
a Schoole-maister which was  
able to builde them further: yea  
forsooth: So that by these exam-  
ples, you may see that you are  
not onely bound to heare the  
word of G D D, but you are al-  
so bound to search and read the  
Scriptures dayly your selfe: for  
you see in giuing credite onely to  
the Teachers thereof, many  
thousand soules goe to destruc-  
tion, as specially amongst the  
Papists they doe. Therefore if  
you loue to keepe your selfe from  
destruction, you were best to beare  
in minde that which our Saut  
our hath giuen you in charge,  
that is, to take heede what you  
heare, as also to take heed of false  
Propheets: and that you beleue  
them not, no although their com-  
ming will be with such signes  
and wonders, as that (if it were  
poss

Mark. 4. 24.

Math. 24. 23.

ro 27.

Mark. 13. 5. 6.

21. 22. 23.



possible) the very elect should be deceived thereby: Yet notwithstanding, I say, hee commandeth you not to believe them, but to search the Scriptures, because indeed they are the true touch-stone where-by you may easily trye the true Christ from the false, as also the true Prophet from the false Prophet.

Now it may be that you will aske mee heere againe, whether you may read no other Booke, but the Scriptures onely? The answer is, that if you will you may: but if it bee for matters of saluation, the Booke of **G O D** is the onely Apothecaries shop for you to resort unto, because there you may bee sure to haue a most precious medicine for euery disease, or curing salue for euery soze. And surely the Prophet David found it so to bee: for saith he, I had ene perished in the middell of mine afflictions, had not the booke of **G O D** bene my delight: and therefore made he that

Luk. 8.18.

A Question.

Psal. 119.92.

his onely meditation both day  
and night. So that when you  
haue bestowed long time, with  
like delight and diligence there-  
in, as he did, and that your wittes  
thereby are quickned, so that you  
may be well able to discerne of  
Spirits, that is, betwixt god and  
euill: then you may, if your ley-  
sure serue you, read other Bookes  
and catch no hurt. Or if it be so  
that you haue not as yet heard of  
the Booke of God, you may also  
read some bookes, and take no  
harme: for some Bookes there are  
which are good, and tend to very  
good purpose, because their drift  
is (as I suppose) to draw you to  
the Booke of God, euen to that  
fountaine of all ioy: but other-  
wise, if their drift bee to drawe  
your delight vnto them-selues,  
they can in no wise be good. For  
Iohn the Baptist being tolde that  
more Disciples followed Christ,  
then followed him, he taketh them  
selues to witnesse that he had told  
them plainly, that him-selfe was  
not

Iohn. 3. 26.  
to the end.

not the Christ, but that he was  
 sent to shew them which was he:  
 and hauing once shewed him vnto  
 them, that hee himselfe was then  
 to cease: and therefore when  
 hee heard that all men ranne to  
 Christ, he saith, that then was his  
 onely toy fulfilled, because in deed  
 that was his onely drift and pur-  
 pose. So that if any man write to  
 that end, as of late most learned-  
 ly one hath done, in a little booke  
 called a Consent of Scripture:  
 you are to be thankfull vnto God  
 for such a one, and when hee, or  
 any other, haue by their writings,  
 thus led you vnto Christ, in say-  
 ing, Come and see the Booke of  
 God: for there we haue found  
 the Messias: Then may you say  
 also with the Samaritans when  
 you haue so done, Now we be-  
 lieue, not onely for your sayings,  
 but also much more because of his  
 owne word: for we haue heard  
 him speake our selues now, whom  
 befores you tolde vs of, and we  
 haue now by his owne wordes,  
 that

Ioh. I. 39-41.  
 45. 46.  
 Ioh. 4. 41. 42

that this is in-deede the verie CHRIST, the onely Saviour of the world. Againe, some bookes there are, which in respect of the holy stories contained in the booke of **G D D**, wee call prophane stories, as the Macchabees, Iosephus, and the Romaine stories: the which prophane stories if you read, you may learne thereby (if you know the Scriptures before) how that the Lord is in all his sayings, because that some Prophecies in the holy Scriptures there are, whose event is not altogether in scripture shewed, and yet by those Prophane stories you may see they take effect: as namely the Prophet Daniel, and also the Reuelation of S. Iohn, the which by eye-sight wee are also able to witnesse, how that Booke is fulfilled by the Popes in all their dealings. But if you thinke that you cannot attaine vnto perfect wisdom and knowledge of CHRIST, without the helpe of other bookes, then are you greatly decei-

deceined : for the word of GOD  
is an absolute perfect rule; saith  
the Apostle, and fully able to  
make you wise in Christ, and by  
it onely may you attaine to the  
perfect knowledge of CHRIST,  
without the helpe of any other,  
and is also plaine and easie of it  
selfe for your vnderstanding : if  
you will the Lord beleue, as I  
said before, especially if you will  
come in simplicitie of heart, and  
cast off your owne wisdom :  
for in very deed, that is the onely  
hinderance of the attaining there-  
vnto. Againe, some Bookes there  
are which take vpon them to laye  
downe precepts for your life and  
conuersation, which bookes, if you  
thinke you are bound to read as  
well as the Scriptures, then are  
you also as greatly deceined : for  
the Lord hath commanded you  
vpon paine of damnation, to  
read the Scripture, because in  
deed it is the very life and nou-  
rishment of your soule : but  
as for the reading of such kinde

2. Tim. 3. 15.  
16, 17.

Psal. 119. 130

Ioshua. 1. 8.  
Iohn. 5. 39.  
& 3. 36.  
Deut. 32. 47.

of Booke, you haue no such charge; neither was it needfull for you so to haue, because there is nothing that the heart of man can thinke on, eyther for vertue to imbrace, or vice to eschew, but the Booke of God doth containe a rule, and precept for it: and therefore, what need wee the helpe of man to laye downe precepts for our life, when as the LORD him-selſe hath taken vpon him to bee our Guide, and Teacher. Therefore in the name of GOD, take heed of the subtiltie of Satan, in this point aboue all others: that is, that he deceiue you not so heerein, as to make you beleene that you shall attaine vnto as great wisdome or holynesse, by the writings of men, as you shall do by the booke of God: or that the booke of God is not perfect of it selfe, to instruct you fully in all things touching your saluation: for then hath bee you euen as hee would: therefore rather then hee should make you so  
to

to thinke , better were it for you  
 with them of Ephesus to burne  
 them all , yea though the price of  
 all such Bookes were found to  
 bee in value worth fiftie thou-  
 sand peces of silver. And God  
 doth know, a most heynous sinne  
 it is , and reigneth most abun-  
 dantly amongst vs heere in Eng-  
 land, even this, that we esteeme a  
 great deale more of the precepts  
 and doctrines of men, then we do  
 of the Booke of God : so that , as  
 that hath bene the very cause of  
 the destruction of all the world,  
 greatly is it to be feared, least  
 the like plague will befall vs,  
 and our Nation: For how few  
 have wee that doth take so great  
 delight in the booke of God , as  
 to make it the chiefe ioy , and re-  
 ioycing of their hearts , as the  
 Prophet Jeremy did make it unto  
 his. Therefore much more few  
 there bee to be found , that do  
 make so rare account thereof,  
 as the holy man Iob did : that is,  
 to esteeme of the wordes of God,  
 even

Act. 19. 19.

Iere. 15. 16:

Iob. 23. 12.

even much more then he did of his appointed food: but in the contrary, multitudes doe take even that delight: therefore take heed of that in any wise.

A Question.

Now it may be that you will aske me againe, what part of the Scripture it is, that you were best to reade?

The answer is, even all: For so you may learne by the last Commandement of our Saviour, that I spake off: for he commaundeth to search the Scriptures: So that all which is called Scripture you must search: for all that doth testifie of him: and so you see Saint Luke saith he began at Moyse and all the Prophets, that is, from the beginning of Genesis to the end of Malachie, for the old Testament, which onely then was writtem: And all that was nothing else, but to teach Christ: And now you have also the new Testament, which tendeth to none other end then the former did, and that is, to teach Christ.

Luke, 24. 27.



Christ. For so the Apostle saith,  
I taught nothing, but what Moyses  
and the Prophets didde say  
should come. And in an other  
place, I kept nothing backe, but  
haue shewed you all the counsell  
of GOD: and what was that?  
To witte, that C H R I S T  
should suffer, and that hee should  
bee the first that should rise from  
the dead, and should shew light  
vnto the people, & to the Gentiles.

So that you may see that al the  
Scripture tendeth to none other  
purpose, but to teach you that: and  
therefore you must of necessity  
read all, that so you may, as Saine  
Luke saith, Acknowledge the cer-  
tainty of those things wheras you  
haue bin instructed, not onely by  
the Euangelists & the Apostles, who  
haue declared vnto you þ things  
of Christ; from the day that Za-  
charias went into the Temple,  
and that the Angell told Mary  
concerning her conception: But  
also what you haue bin instruc-  
ted by Moyses and the Prophets,  
even

Act. 16. 21.

Act. 20. 27.

Act. 26. 23.

even from the day that hee was  
first promised, that so you may be  
able to deliuer the glory thereof  
from poynt to poynt, and to stand  
firme your selfe, against all the as-  
saults of the Diuell.

An other  
Obiection.  
1 Timo. 1. 4.

Yea but you will say againe,  
S. Paul, of whome you spake be-  
fore, forbids vs Genealogies, and  
commands that we shall giue no  
heed vnto them, because they are  
endlesse, and bred questions, ra-  
ther then godly edifying, which is  
by faith: And so indeed a great  
number of our guides wil tell vs.  
For many times because we find  
them very hard, we go to them to  
aske the meaning thereof: then  
they answer is, that the Genea-  
logies tend not to edification, but  
rather to strife and contention,  
and therefore is it that S. Paul  
forbids them. And so likewise for  
many other hard places in the  
Bible, when we go to aske them  
(whose lips should preserve know-  
ledge) What is the meaning of  
such and such places: instead of  
resolving

Mat. 2. 7.

resolving vs, they cast them off, as superfluous, and not tending to our saluation. Therefore why do you say, that all the Scripture testifieth of Christ, and is profitable for our saluation, and must of necessitie of vs be read, and learned: I will tell you why, no not I but the holy Ghost will tell you, how that all the Wordes of the Lord, are most pure wordes, yea more pure then gold which in the fire seauen times is tryed. And more-over, the same Apostle, that you say speaketh against them, will tell you the contrary: For saith he, What-soeuer things are written aforetime (meaning in the Scriptures) are written for our learning. Therefore, wo be vnto those blinde Guides, that would so lead you into the ditch, as to make you beleene, that the Apostle meaneth the Genealogies contained in the holy Scriptures. Indeed, hee meaneth that endlesse Genealogies are unprofitable: but you must well know, that

Psal. 119. 6.

Iro. 30. 5.

Rom. 15. 4.

that there is none such in the Scripture, neyther any thing superfluous, or vnprofitable for our salvation.

Therefore who would thinke that men, who pretend to haue great zeale & knowledge, should be so beastly and foolish, as to expound the Apostle in that meaning: as though the Apostle who spake by the spirit of God, would speake against the spirit of God. For I pray you, did not the same spirit set downe them, that set downe all the rest: and dare men be so bold then, as to speake against the wisdom of the holy Ghost? And I pray you, what part of the Bible is there, that doth not thereof consist: be not men the ground and cause of all the matter there: And how can we know the matter as we ought, vnlesse we know the men of whome the matter speaketh? As for example, if the holy Ghost say, Sheba and Seba shall bring gifts, or Nebai-oh and Kedar shall come and serue:  
how

Psalme. 72. 10.  
Esay, 60. 7.

how can we know rightly what is meant heereby, vnlesse wee know the people of whome the holy Ghost doth speake, and also the cause why they were estranged from the Lord, & now should come againe: Or if the Lord doe tell you, how that he will subdue the Canaanites, Heuites, Jebusites, Gergesites, and the rest of those nations, to giue vnto Israell theyr possessions: must you not of necessity (if you will know the cause clearly) vnderstand what these people are, and of whome they come, and also vpon that former prophesse and promises these matters doe depend: Yes you are bound to know them: for the holy Ghost commandeth you, and all the world to consider of it: euen of this, how that when the most high God deuised to the nations their inheritance, he appointed the borders of a people (meaning Canaan and his sonnes, according to the number of the sons of Israell) & in time they might haue it:

Deutro. 7. 1.

Deutro. 32. 8.

Gen. 9. 26.  
27.

So that if you will know any thing in the Booke of God clearly (as all things therein you are bound to know) you must of necessity know the persons that the holy Ghost doth intreat off. For when as the holy Ghost doth tell you of blessednesse to befall Sem, and his posterity: and likewise the contrary to Canaan and his posterity: and also of a reuerſion of Sems blessednesse to befall Iapheth in the end, and his posterity, and also how Canaan and his posterity shall bee seruants vnto both them and theirs: how is it possible I say, for you to vnderstand any thing with iudgement, vntlesse you bee able in some good sort to distinguish of these Families: For all the whole Bible from the ninth of Genesis to the end of the Revelation, dependeth vpon this one Propheſie: euen on this, which by the spirit of God was uttered in the Chapter before cited. As againe, if the holy Ghost do tell you of Moab, Am-

mon

mon, Edom, and diuers moze  
with them, to be ioined in league  
against the people of God: must  
you not of necessity also, (if you  
will knowe the cause clearly  
herein) vnderstand of what roots  
those wicked branches doe also  
proceed: and likewise how, and  
for what cause they became such  
rotten ones as they were: and also  
how, and what for what cause  
the other, the Israelites became  
the people of God, and of whom  
they also come? Yes indeed must  
you, or otherwise your heart shall  
remaine that hard way, and stony  
ground unfallowed hye, vpon  
the which the seed of the Word  
being cast, is not able to take  
root to the bringing forth of  
fruits. And why? because with-  
out the knowledge of these things  
you are neither able to heare  
or read the word of GOD with  
vnderstanding. Therefore in the  
name of GOD take heed, that  
you be not so perswaded by  
them, to beleue that the Genea-

Mal, 83.6.  
to 9.

Math, 13. 19.  
to 23.  
Marke. 4. 3. to  
21.  
Luk, 8. 5. to  
16.

Reuel. 22. 19.

Deut. 29. 29.

Rom. 15. 4.

logies in the holy Scriptures be  
 endlesse, or vnprofitable, or super-  
 fluous: for if you so thinke, then  
 doe you nothing else, but take  
 from the Scripture, and so the  
 curse of God will come vpon  
 you, euen to your vtter dammati-  
 on. Therefore if it be so as Mo-  
 ses sayth, that the thinges reuea-  
 led in the holy Scriptures, are  
 for vs, and our children for euer.  
 And also that the same Apostle  
 you spake off, both tell you that  
 all thinges that are therein writ-  
 ten, are written for our learning:  
 You must in any wise take vnto  
 you, the whole armour and instru-  
 ments that God hath you appoin-  
 ted, that so your building may be  
 so coupled and knit together, in  
 every ioynt of the furniture ther-  
 of, and so surely grounded vpon  
 that precious foundation  
 of the Apostles, and Prophets,  
**CHRIST** him-selfe being  
 the chiefe corner stone, as that  
 it may stand firme and sure a-  
 gainst all the assaults of the Di-  
 uel



well, in the stormy and euill day.  
 Wherefore seeing that these  
 blinde Guides, whose lippes do  
 not preserue knowledge, but  
 would take away the key thereof,  
 and neyther enter in them-selues,  
 nor suffer you that would: Bee  
 you carefull your selfe; to lay your  
 ground-sieles so sure and fast  
 vpon the sozmer Rocke, as that  
 your spirituall building may  
 grow vppe as an holy Temple  
 for the Lord: and in any wise  
 giue an entrance to the building  
 thereof, by the holy word of God:  
 and assure your selfe, the LORD  
 will giue you light, yea such ex-  
 ceeding shining light, as that the  
 hardest knot, and darkest place  
 therein will seme most clere and  
 bright, if you will the Lord be-  
 leue. For you shall vnderstand  
 that hee doth tell you, that  
 if you woulde but seeke after  
 knowledge, as you would doe  
 after siluer, & search after vnder-  
 standing as you would doe after  
 treasures, then you should be sure

As holse in  
 Luke the II.  
 52. & Math.  
 23. 13.

Pro. 2. 3. 4. 5.

not onely to finde the knowledge of the hardest Genealogie in his booke contained, but also in them, and by them, the feare and knowledge of the Lord your G O D. Therefore leaue of your looking after trash, which perisheth, and seeke for that true knowledge which neyther Moth, nor Canker, nor Thiefe decreaseth, as our Saniour you commandeth.

Math. 6. 19.  
20. 21.

An other  
Obiection.

Yea but you will say, that some of our Guides do also tell vs, that if wee should get this great knowledge and vnderstanding that you speake off, it would bee very hurtfull vnto vs, for it would puffe vs vpp, and make vs vnreasonable proud: for so say they, the Apostle sayth: and it is more meete (say they) that wee should learne Mortification, and to doe good woorkes: And as for such great knowledge, it forceth not. It is true indeed, the Apostle sayth, that knowledge puffeth vp: and it is most meete also that you should learne

1 Cor. 8. 1.

learne Fortification. and also to glorifie the **L D M D** through your workes. But you must know what knowledge it is that the Apostle speaketh off: A man would think not heavenly knowledge, so; who knew more then hee him selfe: Or who knew more then Moyſes, Samuell, Dauid, Daniell, or any of the Prophets, or Apostles, and yet were they thereby pufft vpp with pride: I would think, and if they look wel about them, they shall finde the more knowledge they had of the heavenly Maiesty of God, the more base and vile they became in their owne eyes.

2 Cor. 12. 11.

Alasse how are they deceiued, that thinke the Apostle meaneth, that true and heavenly knowledge puffeth vpp with pride? Why how blinde are men? can they not see that he commandeth the same Corinthians not to bee chilozen in vnderstanding: but as concerning malitiousnesse to bee chilozen, but in vnderstanding to

1 Cor. 14. 20.

Colo, 1.9.

Eph, 1.16.17.

Rom, 10.1.

2.3.4.5.

Rom, 15.14.

1 Cor, 1.5. &

10.1. & 12.1.

31. & 14.1.

12.15.20. and

15.34.

Gal, 4.8.9.19.

Psal, 119.66.

Hosca, 4.6.

be of a ripe age: For can they not see that he telleth the Colossians, that he will not cease to pray vnto the Lord, to fill them with all knowledge of his heavenly will in all wisdome and spiritual understanding: For can they not see, that he doth not like vnto the Ephesians, and to all others, vnto whome he writeth: For how he telleth the Romanes, that y<sup>e</sup> Jewes had a zeale in deed, but not according to knowledge: and therefore nothing worth: For can they not see how the Prophet Dauid in like sort prayeth vnto the Lord, that it would please y<sup>e</sup> Lord to teach him knowledge: and that not once nor twice, but many & many times: But what shall I speake of one or two examples, when as all the Prophets and Apostles, and deare children of God, haue ener most hartly desired it at the LORDS hands: Since it is so then, that they cannot see that, I would they could see, & consider this: The people saith the Lord, are spoiled for lacke

lacke of knowledge: and because they haue refused knowledge, I will also refuse them. A most ierusalem sentence, and most true and terrible to all those that haue sodeane, as anonne you shall see at large. So that by this you may see the Apostle meaneth not, that heavenly knowledge doth puffe uppe with pride: but he meaneth such like knowledge as some of the Corinthians seemed for to haue, who indeed knew nothing at all, as they ought to know, because they wanted loue: For though a man could speak with 8 tongues of men and Angels, and had all knowledge, yet if he haue not loue, it profiteth nothing, but is enen as a sounding Blasse, or tinneling Drumball.

Againe he meaneth such like knowledge as the King of Tyrus hadde whome the L D W doth floute (as he doth all others that are the like) Behold, sayth hee, thou art wiser then Daniel, thou art so stout that they can

1 Cor. 13. 1.  
to the end.

Ezek. 28. 2.  
to 8.

Esa. 14. 13.  
Dan. 4. 27.

Dan. 4. 28. to  
the end.

2. Sam. 17.  
14. 23.

1. Cor. 1. 17.  
to the end.

hide from thee: with thy wisdom  
and thy vnderstanding hast thou  
increased thy riches, and so thine  
heart is lifted up, because of thy  
riches. And also such like know-  
ledge as the King of Babel had,  
whose heart was lifted up so high  
therewith, as that nothing would  
serue his turne, but to exalt his  
throne aboue the clouds, and so to  
be euen like vnto the most High  
but full sone was hee brought  
down full low, euen to the eating  
of grasse with Oxe & Ass: An-  
likewise such knowledge & wise-  
dom as had that wise Ahithophel,  
who was puffed vpp with such  
swelling pride thereby, that if god  
Hushai for wisdom & counsell bee  
better thought off then he, hee go-  
eth and hangeth himself for very  
spite: and so the wise counsell of  
Ahithophel shewed him-self to be  
according to the nature of his  
name, that is, euen the bro-  
ther of a very fool. And such  
wisdom and knowledge the  
Apostle meaneth as the Grecians,  
and

and all other worldlings here  
amongst vs seeke after : who, as  
our Saniour saith, attaine to  
wonderfull great wisdom in  
their generation and kinde, and  
are full of knowledge, and so puff  
vp with a proud conceit they haue  
thereof, as that the word of God  
and preaching of the Gospell, as  
the Apostle saith, is but vnto them  
euen mere foolishnesse. And ther-  
fore saith he vnto Timothy, charge  
them that are rich in this world,  
that they bee not so high minded,  
and that they trust not so much in  
vncertaine riches, but in the li-  
uing God. So that by this you  
see what kinde of knowledge it is  
that the Apostle saith, will puffe  
you vp with pride: the which if  
any of you haue, or seeke after for  
to haue, let him in any wise cease  
from such wisdom, and let him  
become a foole, that so he may be  
made wise in deed, as the Apostle  
saith: Therefore once againe I  
say, take heede, that Satan do not  
so deceiue you, as to make you  
belæue,

1. Cor. 1, 18  
23.

1. Tim. 6. 17.

Prou. 23. 4.  
1. Cor. 3, 18

believe, that the knowledge of the word of God will puffed you up with pride: For, if you refuse to increase your knowledge therein, you shew your selfe to be proud then in deed, and wicked also: for so speaketh the Prophet: The wicked is so proud, saith he, that he seeketh not for GOD, but contemneth him. And GOD doth know, innumerable there are amongst us, that doe even so. For who can number the troups of those most vile, prophane beasts, who notwithstanding do take the name of God in their mouthes, yet doe their deeds declare plainly that they say in their hearts, there is no God, as the Prophet speaketh of them. And againe, who can number the troups of a second sort: Who notwithstanding their owne hearts doe tell them there is a God, and as the Apostle saith, they professe also that they know him: and yet by woordes they deny him: and also say unto him, as Iob saith they doe, Even depart

Psal. 10. 3. 4. 5

Psal. 14. 1.  
and 53. 1.

Titus. 1. 16.

Iob. 21. 14.



depart from vs, for we desire not the knowledge of thy wayes. Againe, who can number the third sort: which are those vnto whom most chiefly I direct my speeches, who notwithstanding haue wonderfull great zeale, and also great care of the true worship of the Lord: yet are so grounde in a blind conceit they haue of foolish zeale in mortification, and also in doing well towards men, thinking that that is the only thing the Lord requireth, as that it is greatly to be feared, least in the end they will fall into the like danger of our blind Papists, and also of the Iewes their predecessors in that point: to whom the Apostle witnesseth of, to haue a great zeale, but not according to knowledge: and therefore being ignorant of the righteousness which is in Christ, went about to establish their own. I say it is greatly to bee feared, least this damnable error should befall this third sort: for truly, for ought that I can perceiue, they

Rom. 10. 2. 3

Esa. 65. 7.

Gala. 3. 3.

Luk. II. 35. 36

Ephe. 3. 18. &  
1. Tim. 3. 16.Math. 23. 23,  
24. 25. 26.

they are come to the same passe  
of those in Esay already, that is,  
enen to save vnto other men,  
Stand farther from vs, because  
we are holper then you. Enen so  
foolish they are, according as the  
Apostle speaketh to the Galathi-  
ans, that after they haue begun in  
the spirit, they would now seeme  
to be made perfect by the flesh. For  
truely I say, so ought that can be  
perceined, they make more ac-  
count of a little shew of humili-  
tie and well doing (as they  
terme it) then they doe to haue  
their mindes reueiled by sound  
knowledge, that so the darkenesse  
that is in them might be turned  
into light, and that so they might  
be able, as the Apostle saith, enen  
to comprehend with any, how ex-  
ceeding great that heauenly my-  
sterie of our saluation is. There-  
fore much like they are vnto those  
blinde zealous Scribes and Phari-  
sees, who as our Saviour saith,  
made more account of tything  
tything topes, then they did of  
tything

tything iudgement, and weightier matters: that is, they made more account of foolish zeale in outward lyes and ceremonies of religion, then they did to haue a sound knowledge of Christ the Sonne of God: Who was not onely a bare sonne descended of Dauid, and no more as they they thought him, but also euen Dauids Lord and God. So that not-with-standing all this their blind zeale, yet missing of a sound knowledge herein, eight most woefull woes doth the Lord our Saviour pronounce against them. Therefore in the name of GOD (what-so-euer such ignorant guides doe tell you) take heede how you despise to encrease your knowledge of the Sonne of God, least the like plague besall you, that befell them: and take heede also how you suffer such to beare rule ouer you, as the Apostle commaundeth. For what-so-euer they of humilitie such blinde guides would seeme to haue: yet you shall

Mark. 7.1. to  
15. and  
Luke. 11.38.  
to 43.  
Math. 22. 42.  
to the end, &  
Mark. 12. 35.  
36. 37. and  
Psal. 110. 1.

Math. 23. 13.  
14. 15. 16. 23.  
25. 27. 29.

Colo. 3. 18.

shall finde in the end, that they are such as the Apostle speaketh of to the Colossians, whome in flatter words he teareth to be puffed up with a fleshly minde, and also to aduance them-selues in those things which they neuer sawe: whose fault (as it seemeth by the Apostles exhortation to the Colossians) was much in the same kinde of theirs, who would haue you to make no account of knowledge. For the Apostle greatly byggeth them, especially to be increasing therein, even so farre, as to be rooted, and built, and stablished, and still to be abounding in height, untill they became as fit temples for Christ to dwell in. Even so in the name of God do you, for you are so bound, as further you shall see anon: and assure your selfe, the more knowledge you haue in the word of God, the more shall you be humbled in your owne eyes: for it is mighty through GOD to cast downe all strong holdes, and to bring into captivity every high

Colo. 2. 7. and  
1. 9. and 3. 16

2. Cor. 10. 4. 5

high thought, to the obedience of  
our Saviour Christ,

Now whereas they tell you,  
that of necessity you must learne  
to mortifie your selfe, and also that  
you must endeavour to doe good  
wozkes: it is mete you should  
so doe in deed. For mortifie your  
earthly members saith the Apo-  
stle Paul. And againe, Abstaine  
from the lusts of the flesh, which  
fight against the soule, saith the  
Apostle Peter. And againe, let  
your wozkes so shine before men,  
that they seeing may glorifie your  
Father which is in heauen, saith  
our Saviour: and reason good  
you should so doe, for to that end  
tendeth all your knowledge. For  
if you haue learned Christ, saith  
the Apostle, & haue heard him, and  
haue bene taught by him, as the  
truth is in him, then you must of  
necessity cast off the conuersation  
in times past: for otherwise your  
knowledge is in vaine, and you  
remaine as yet the servants vnto  
sine, wherunto you were bound,  
euen

The other  
part of the  
last Obiects  
answered.

Colos. 3. 5.  
1. Pet. 2. 21.

Math. 5. 16.

Eph. 4. 30. 23  
10 25.

Rom 6. 16.  
to the end.

Ephe. 4. 22  
23. 24.

even as slaves, giving your members as servants to fulfill the will thereof. Wherefore if you will bee strêde by Christ, and be servants vnto God, you must also giue your members as servants vnto righteousness, in obeying his will, vnto whome you now stand bound. And for this cause the Apostle saith, Cast off the old man, which is corrupt through the deceiverable lusts: and bee renewed in the spirit of your minde saith he: and then put on the new man, which after God is created in righteousness, and true holynesse. So that you see true mortification consisteth in casting off the old Adam, and putting on the new, which is Christ. Now if one should aske you what this olde Adam is, the which wee are so often commanded to cast off: how can it be answered, I pray you, but by the booke of G D D: For by no write else in all the world, can you describe him aright: vnlesse it be so, as that they  
have

haue learned thence : but there  
 you may behold him as in a glasse  
 most cleare, euen to his be-  
 thoughts, & intents of the heart,  
 for the word of God is a searcher  
 and trier thereof, If then you can-  
 not discern thoroughly what this  
 old man is which you are to cast  
 off, but by the word of God : how  
 much lesse then are you able to  
 discern what this new man is,  
 which you are to put on, which  
 after GOD is created in righte-  
 ousnesse and true holynesse, but  
 by the same. For if we be not able  
 in this our corruption, to iudge &  
 discern thoroughly of our corrup-  
 tion, but that the Lawe cains and  
 we wed it, that so it might appeare  
 plainly to abound : How is it pos-  
 sible then (being altogether blinde  
 in iudgement) that wee should dis-  
 cerne that exceeding righteou-  
 nesse, which we are to put on, but  
 that the same hath also we wed it :  
 And therefore the Apostle telleth  
 you, that you must be renewed  
 in the spirit of your minde before

Hebr. 4. 12.

Rom. 5, 20.  
and 7. 20.  
and 7. 13.

23. 24

be

he bid you put on the new man.  
 For how can you put on Christ,  
 unless you know him? and how  
 can you know him; but by the  
 booke of God, where hee onely is  
 described: So that the first step  
 you are to make to true mortifi-  
 cation, is to mortifie your folly;  
 and that cannot be done, but by  
 the quickning of your wisedome:  
 neither can that be done, but by  
 the word of G D D. For by the  
 Statutes haue I bene quicke-  
 ned, saith the Prophet: therefore  
 as the Apostle saith, Let the word  
 of Christ dwell in you most plen-  
 teously, each in all wisedome,  
 whereby you may bee so changed  
 by the renewing of your mindes,  
 as that you may be able to  
 proue, what is the good-will of  
 G D D, and acceptable and per-  
 fect: and when you haue so done,  
 then in any wise giue vp your bo-  
 dyes as liuing sacrifices, holy and  
 acceptable vnto G D D, by your  
 obedience in seeking to fulfill the  
 same: alwayes prouided, that  
 the

Psal. 119. 93.

Colo. 3. 16.

Rom. 12. 1.

Rom. 12. 1.



the knowledge thereof must first  
 goe before: for so much may you  
 also well perceine by the Apostle  
 Peter his speeches; which are  
 these: I will not be negligent,  
 but haue, to put you alwayes in  
 remembrance of these things,  
 though that you haue knowledge.  
 Whereby you may learne that  
 the Apostles did euer plant the  
 knowledge of CHRIST in mens  
 breasts, before they would com-  
 mand them to walke: because  
 that other-wise their mortificati-  
 on, or walking had bene in vaine.  
 For if an unbelieuing Jew, or a  
 Turke, or a Papist, or any other  
 what so euer; that knoweth not  
 Christ aright, should doe all the  
 good workes in the world, or mor-  
 tifie the flesh neuer so much, yet  
 should none of all these things  
 profit him any thing at all, vn-  
 lesse he knew the vertue of Christ  
 his resurrection, & also the righte-  
 ousnesse which he should haue by  
 him: because it is not the workes  
 that maketh the man good, but

2. Pet. I. 12.

\* The workes which Abraham did, as y<sup>e</sup> offering of his Sonne, made perfect to the sight of men y<sup>e</sup> faith which he had before, and so the workes being added, made the former faith to appeare to be a lively faith, & not a dead faith, as Saint Iames speaketh.

Gen. 15. 6. &

Roman. 4. 3.

Read the whole chapt.

Roman. 8. 7.

the man that maketh the workes good. For you must well know, that if Abraham had not believed the Lord, he had not bene counted righteous: \* for although he were iustified by workes in the sight of men, and thereby had some what wherein to reioyce, yet had he not so in respect with God. For what faith the Scripture: both it not tell you how that Abraham believed the Lord, and hee counted that unto him for righteousness: So that the workes which hee did, had bene but as dead workes and rotten in the sight of God, had he not believed the promise of God concerning the Seede that should come of him. Again, you must as well know that Israel obteyned not that which they sought through workes, but the election obtained it: neither were they elected unto salvation because of the workes which in time they would doe: but they were elected through the grace of GOD in Christ Iesus, according as

as the Apostle also telleth the Ephesians they were, saying: By grace are ye also saved through faith in Jesus Christ, and not of works (saith he) least any man should boast him-selfe: and therefore the Scripture hath concluded all under sinne, that so men might see plainly how they are iustified freely by the grace of God, and not through works: for if it were of works, then were it not of grace: but since it is of grace, it cannot be of works, as saith the Apostle. Therefore we conclude (saith he) that a man is iustified freely through faith in Jesus Christ, and not through works: for to him that worketh, the wages is not counted by favour, but by debt: but to him that worketh not, but belongeth on him that iustifieth the ungodly, his faith is counted for righteousness: even as David declareth the blessednesse of the man, unto whom GOD imputeth righteousness without works, saying: Blessed

Ephe. 2. 8. 9.

Rom. 3. 9. 10.  
23. & Gala. 3.  
10. 11.

Rom. 11. 6.

Rom. 2. 13.

Rom. 4. 4. 5.  
to 9.

Psal. 32. 1.  
Rom. 4. 6.

Rom. 6. 23.

Rom. 3. 9. to  
7. 4. & 1. Ioh. 1  
8. 9. 10. & 1.  
King. 8. 46. &  
2. Cro. 6. 36.  
& Dan. 9. 4. to  
20. Rom. 6. 23

Roman. 4. 13.

Pom 4. 16. to  
the end. Gala.  
3. & 1. Iohn.  
5. 11.

are they whose iniquities are for-  
giuen, and whose sinnes are coue-  
red: blessed is that man to whom  
the Lord imputeth not sinne.  
And good cause the holy Prophet  
had so to say, for if men should  
bee rewarded according to their  
workes or desarts, they should  
bee rewarded with ever-lasting  
death, because the wages of sinne  
is death, and there is no man but  
he hath sinned, and gone astray:  
therefore no man, but he deser-  
neth the wages of hell and death.  
But if men doe looke for eternall  
life, they must know it commeth  
as a free gift of GOD through  
faith in Christ, and not in any  
respect as a due debt vnto them,  
because of their workes. For as  
Abraham receiued not the pro-  
mise concerning the heire-ship  
of the world, through the ful-  
filling of the Lawe, but through  
the righteousness of faith: no  
more doth any man receiue the  
promise of the heire-ship of e-  
ternall life, through the workes  
which

which he can doe, but through the  
faith which he hath in IESVS  
Christ. What shall we say then  
concerning good woꝝkes? Shall  
we utterly exclude them? No in  
no wise: for God hath ordeined  
them also euen to the end, that  
those whome he hath elected in  
Christ, should walke in them: but  
not in any respect for men to  
thinke, that they should bee the  
cause of their election, neither  
that they should thinke the free  
gift of eternall life commeth as  
a due debt for them. But in deed  
they are as most excellent fruits,  
which should alwayes flourish  
from those whom God hath elec-  
ted, according as the Apostle  
saith: GOD hath chosen vs in  
Christ before the foundation of  
the world, to the end that wee  
should be holy and without blame  
before him in loue. So then the  
fruits not being the cause of the  
goodnesse of the tree, but the tree  
the cause of the goodnesse of the  
fruits, we haue bene in vaine I say,

Ephes. 1. to.

Ephes. 1. 4.

As it is im-  
possible for a  
grape tree to  
be without  
good fruites,  
so is it for an  
elect vessel, or  
liuely faith, to  
be without  
good woꝝkes.

Men ought  
first to teach  
others & sound  
knowledge of  
Christ, that so  
their beliefe  
being surely  
grounded on  
him, they  
might be in-  
deed trees of  
righteousnes,  
and the plant-  
ing of the  
Lord, as it is  
in Esai. 61. 3.  
Prou. 19. 2.

\* Phil. 3. 3-5  
6 to 11 and  
A. Eze. 36. 5 &  
Gala. 1. 13-14.

for the Apostles to looke for good  
fruites to come from men, if they  
had not first taken care for the  
sound planting of the tree, that  
is: If they had not first taught  
men the sound knowledge of  
Christ, where-by they might see  
plainely wherein their goodnesse  
stood, it had profited their hearers  
nothing at all: no although they  
should haue done all the good  
woorkes in the world, or haue ma-  
nifested themselves neuer so much  
in the sight of men: because  
without the sound knowledge of  
Christ, the soule cannot be good.  
For I pray you, had not the Apo-  
stle Paul as great cause to re-  
ioyce in the flesh, as any man in  
the world, if by such things God  
would haue bene pleased: Yes  
indeede had he: for you see, he  
was \* circumcised the eight day,  
and of the kindred of Israel, and  
of the tribe of Benjamin, and  
an Hebrew of Heber, and by the  
the Law of the strictest Law, even  
a Pharisee: and also as concerning  
scale,

zeale, no man more feruent then  
 he: yea and as touching the righ-  
 teousnesse which is by the Law,  
 euen vnrebuked: and yet you  
 may see that he counteth all these  
 thinges but as dung and drosse, in  
 respect of the excellent knowledge  
 which hee had found in Christ: by  
 the which knowledge hee was  
 made to see, that notwithstanding  
 all his former righteousnesse by  
 the Law, yet had he gone to eter-  
 nall destruction, had he not found  
 & righteousnes which is through  
 faith in Christ: and therefore no  
 maruaile was it, though he made  
 small account of his former righ-  
 teousnesse in respect of the know-  
 ledge hee had now of Christ.  
 Therefore in any wise see that  
 you alwayes desire the same  
 thing: for assure your selfe that is  
 more worth in the sight of God,  
 then all the burnt offerings or sa-  
 crifices in the world.

Therefore blame me not, I be-  
 seech you, though some what lon-  
 ger I stand upon this point, euen  
 upon

Phil. 3. 9. 10.  
 Gala. 2. 14. to  
 the end.

Hosea, 6. 6.

AA. 10. 1. 2. 3.  
4. 5. 36. to the  
end.

vppon this, that the sound know-  
ledge of Christ for vs to haue, is  
more accepted in the sight of  
God, then all the workes which  
wee call good in the world. For  
I pray you farther, was not Cor-  
nelius the Captaine that heathen  
man, a godly man as well as  
Paul: Yes euen one whom the ho-  
ly Ghost commendeth to be very  
deuout, to haue the feare of God  
before his eyes, to pray vnto him  
continually, to haue care to teach  
his whole household the like: and  
besides all this, to bee one that  
gaue much Almes vnto the peo-  
ple: and yet you see he was not in  
that case as he ought to be, vntill  
such time as Peter hadde made  
knowne vnto him the I E S V S,  
that so he might know  
that by his death and resurrecti-  
on came remission of sinnes,  
and onely vnto those that would  
believe in his name: so that not-  
withstanding all his former righ-  
teousnesse, yet was hee to be  
counted a most grieuous sinner,  
vntill



untill such time as hee apprehended Christ by faith, and therefore is it that the Apostles say, so soone as they heard of this: ~~We~~ we perceiue now that God hath also graunted vnto the Gentiles repentance vnto life. So that the necessity of this point is far greater then I can well declare, because men are giuen generally to thinke, that if they can frame themselves to do well (as they terme it) and to mortifie the lustes of the flesh, that that is the onely thing the Lord requireth and accepteth off: but they are maruelously deceiued. For the LORD delighteth more that men should haue the sound knowledge of him, then he doth in all the workes which we call god, be they neuer so many by vs performed: for if it stood only vpon god workes and mortification, where with the Lord would be pleased, I am sure you cannot deny, but that all the people in the world were yet in as good case one as another

AGS. 11. 17.  
18.

Ieremy. 7. 22.  
13. 24. & 9. 3.  
24.

\* As namely  
Festus for one  
example, for  
who could  
haue behaved  
him-self better  
then he in  
paul his cause,  
& yet you may  
see how like a  
profane  
beast he spea-  
keth, when as  
he talketh of  
our Saviour  
Christ. Read  
for this Actes  
25. 13. 20 22.  
& in the same  
manner spake  
the stiff-neck-  
ed Iewes as  
you may see  
Acts, 17 7.  
Iohn, 3. 36.  
& 17. 2. 3.  
Therefore if  
Felix or Fest-  
us or Agrippa,  
or any other  
such as they  
were should  
behaue them-  
selues a thou-

other. For who can deny, but that  
the very \* Infidels for outward  
actions behaue them selues as  
well as men can doe, and yet not-  
withstanding they go to eternall  
destruction. And why? because  
they know not God in Christ.  
For this is an eternall rule  
which you are bound to hold, that  
is, that whosoever knoweth not  
the Sonne of God, nor beloneth  
in him, shall neuer see life, but the  
wrath of God abideth on him.  
Therefore if you bee one of those  
that loue eternall life, you must  
haue an earnest minde to know  
him aright, that so your beleefe in  
him may stand most firme & con-  
stant, and then assure your selfe  
you haue performed the chiefest  
worke that God requireth at  
your hands. For when the peo-  
ple demand of our Saviour what  
they should do, whereby they may  
worke the worke of God. His an-  
swer is, that they should beleue  
in him whom y<sup>e</sup> Father had sent:  
for that indeed was the only worke  
that

that GOD required at their handes, as hee also telleth them. Again, when the keeper of the prison demandeth of Paul and Silas what he should do whereby hee might be saved. Their answer is in like manner, that if he would beleue in the Lord Jesus Christ, he should be saved.

Now it may be you will say vnto me in this place, if that be all in all, to beleue in him, what need you then to hearken such long speech in this point. For we beleue in the Lord Jesus, & know well ynough that all the works in the world will not helpe vs, vnles we do so. Then must I say vnto you againe, if it be so that you doe beleue in him, as you say you do, it must follow then of necessity, that you haue a minde to know him: for those that beleue in Christ the Sonne of GOD, the Lord hath giuen a minde to know him, sayth the Apostle Iohn: therefore if you haue an earnest minde to be increasing in the knowledge of

such thousand times better then they did, yet if they know not Christ no better then for any warrent we haue they did, you may safely say they go to eternall destruction. Read for these three Acts.

24. & 25. 26. Iohn, 6. 28.

29.

Acts 16. 30.

31.

I Iohn. 5. 20.

& Iohn, 8. 47.

& 10. 26. 27.

John. 6. 29.

Colo. 2. 18. to  
the end.

of the Sonne of God, then may you safely say, that you are one of those that doe beleue in him: and then againe, if you bee one of those that do stedfastly beleue in him, you haue then performed the chiefest worke that God requireth at your handes: yea then haue you also learned true mortification indeed, otherwise you haue it not. For true mortification consisteth not only in humility, or in not sparing of the body, or in not satisfying of the flesh, to fulfill the lusts thereof. Neither do good workes, as you see, only consist in the doing of that which is required vnto men, so: so the Papistes & many others, as the fore-named, would go before you in that kind: but they both consist chiefly in the soundnesse of your knowledge, which you ought to haue of the Sonne of G D. Therefore whereas the most part of people are brought to this passe, that is, euen to think that if they can say they do beleue in Christ, & learne withall

withall to bring forth the fruits of a christian life, which is to feed the hungry, to cloath the naked, to visit the sicke, to releue the prisoners, to doe vnto all men, as they would be done vnto, and to mortifie the lustes of the flesh: al which in deed are their duties concerning the second Table, and therefore worthy of commendation so much. But whereas they are brought to this passe I say, which is to thinke, that if they can performe these thinges, that they haue then performed the chiefe thing the LORD requireth, they are greatly deceiued: for the LORD requireth a great deale further matter at their handes then so. For know you not the answer of our Saviour vnto the Ruler, who had asked what he might do to inherite eternall life: if you doe not, this is it: Yet lackest thou one thing sayth our Saviour. Now what this one thing was that he then lacked, I will shew you. First then the Ruler demanding of our Saviour

Math. 19. 16.  
to 26. & Mark.

10. 17. to 25.  
and Luk. 18.

18. to 26.

Sauour what he might do to inherit eternall life, and our Sauour reciting the duties of the second Table: and he replying, that he had kept them all, euen from his very youth. Our Sauour trespeth him then with a further and moze chieffer point, that is, with his dutie concerning the first Table, and telleth him plainely, that he lacked one thing yet, and that indeed the most chieffest thing of all, which was his loue towards our Sauour Christ: and therfore sayth our Sauour vnto him: Sell all that thou hast, and come and follow me, thinking thereby to try his obedience towards the first Table, that is, to see whether he did so loue the Lord in heart, minde and soule, as that he could be contented to leaue all that he had, and follow him, as Abraham, Moyse, Dauid, Daniel, and diuers others in the Gospel did: but when hee came to that point, the case was altered: whereby you may plainely see that

Marth. 4. 18.  
to 13. & Mark.

1. 16. to 21. &  
10. 28. to 32.

that if men neuer so well per-  
 forme their duties concerning the  
 second Table, and yet misse ther-  
 in as touching the chiefeest point  
 of the first. It profiteth them no-  
 thing at all. Therefore this is  
 the marke the which most ear-  
 nestly I do shoote at, euen this,  
 to haue you and all men well to  
 know, that the Lord requireth  
 most chiefly your whole duty, as  
 touching the first Table, which is  
 not fulfilled onely in saying there  
 is but one God, Father, Sonne,  
 and holy Ghost: nor in saying you  
 beleue to be saued by the second  
 person in the Trinitie: but you  
 must well know that the Lord doth  
 also require a most intire loue to  
 be shewed toward him; that is,  
 he will haue you to loue him euen  
 with all your heart, with all your  
 minde, with all your soule, with  
 all your strength, the which  
 loue can in no wise be so great-  
 ly expressed, as when you  
 haue a most earnest desire to  
 hear his voice, and when as ra-  
 ther

Deut. 6. 5. 6.  
 to the end.  
 My sheepe  
 heare my  
 voice, and I  
 know them,  
 and they fol-  
 low me.  
 Iohn. 10. 17.

ther then you would be hindered from the hearing therof by worldly matters, you would rather be contented to forsake them all. Therefore it is not ynough onely to say you know this, or beleene that, but you must shew a willing minde to know and beleene according to Scripture: for the Lord will in no case like that you shall be troubled about many matters with Martha, but will haue you without all excuse to choose the best part with Mary, because that in deed, is the most excellent thing you can desire: I meane, the hearing of his voice continually, as Mary did: that so you may haue all his most gracious words printed in your heart, as Moyses speaketh. And why so: Euen to the intent you may be able to rehearse them continually vnto your children, and that so you may be able to teach them and your selfe, to know aright how that he **IEHOVAH** your God is one, & that there is none but he, according as he requireth

Luk, 10. 38.  
to the end.

Deut. 6. 4.  
to 10. and  
Mark, 12. 29.  
to 35.  
Mark the conference betwixt  
our Saviour  
& the Scribes  
there.  
Psal. 33. 12.



quireth in that first and great Commandement, saying: Heare O Israell, Iehouah, thy GOD Iehouah is one.

Therefore if you hold them happy, as happy and blessed they are, whose God this Iehouah is, and that your selfe should bee of this happy sort, you must learne to know him aright, that is, you must learne to know according to the Scriptures, how that vnder this name and nature, there bee three, the Father, the Word, and the holy Ghost; and that these three are but one God. For the Word is the Sonne, and yet hee is Iehouah, as Saint Iohn in his twelfth, teacheth out of Esai the sixth. And the holy Ghost is Iehouah, as S. Paule in the Acts. 28. teacheth you out of the same text of Esai: & how this name Iehouah is opened. S. Iohn in Apocalips the first sheweth you in this sort: I am Alpha & Omega, the beginning & the end saith the Lord ene he who was, who is, & who wilbe.

I Iohn. 5. 7,  
Iohn, 1. 1. 14.  
Iohn, 12. 41.  
& Esai. 6.  
Acts, 28. 25.  
to 28.  
Reuel. 1. 8.

John, 17. 3.  
 \*Consider  
 these scrip-  
 tures, A.C. 13.  
 24. to 42, &  
 14. 15 16. 17.  
 & 16. 30. 31.  
 20. 31. & 26.  
 17. 18. Paul in  
 this 26. of the  
 Acts sheweth  
 the summe of  
 all their doc-  
 trine, that is,  
 euen that both  
 the Jewes &  
 Gentiles were  
 to turne from  
 darknesse vn-  
 to light, & fro  
 the power of  
 Satan vnto  
 God, that so  
 they might re-  
 ceive forgive-  
 nes of sinns, &  
 inheritance a-  
 mongst them  
 which are san-  
 ctified by faith  
 in Christ: and  
 therefore the Apostle saith, that he witnessed both  
 Jewes and Gentiles, that they should haue repen-  
 tance towards God, and faith towards our Lord Iesus Christ.  
 Actes. 20. 20, 21.

The knowing of this true God  
 who is but one: as also that the se-  
 cond person in this Trinitie, was  
 to take the nature of man, that so  
 he might suffer, to the intent that  
 in death hee might destroy him  
 that had the power thereof, and  
 so giue life vnto the world. The  
 knowing of this I say, according  
 to the Scripture, the which in all  
 ages most plainely hath beene  
 manifested, is the chiefeest thing  
 the L D R D requireth at your  
 handes, therefore you are to vn-  
 derstand that the holy Prophets  
 and Apostles did euer first and  
 most chiesly labour to set forth  
 this: and afterwarde's exhorted  
 men to walke according to their  
 duties, laid downe in the second  
 Table.

\*For you are not to thinke  
 that when Iohn the Baptist came  
 preaching in the wilderness, & his  
 only discourse was to bring the people

therefore the Apostle saith, that he witnessed both  
 Jewes and Gentiles, that they should haue repen-  
 tance towards God, and faith towards our Lord Iesus Christ.  
 Actes. 20. 20, 21.

to a more perfection of works, although after their demand, he tell them, that thus & thus they were to doe: But you are to vnderstand, that most chiefly his drift was to bring them to a change of iudgement, & to a more perfection of this knowledge, and to a repentance of their former ignorances, and a belæse in Iesus Christ. For you see he telleth them plainly, that the kingdom of God was euen now at hand, and that a stronger then hee came presently after him, who indeed was before him: and that him-selfe was not worthy to stoope downe and vnloose the latchet of his Shooes: and that although he baptized but w<sup>th</sup> water, yet he that came after him would baptize w<sup>th</sup> the holy Ghost and w<sup>th</sup> fire: And that hee would come with his Fanne in his hand to make cleane his floore, and to gather his Wheate into his Garner, and to burne the Chaffe with vnquench-  
 ¶ And therefore vn-  
 F 3 lesse

Zacharias the  
 father of Iohn  
 sheweth what  
 was the chiefe  
 marke that  
 Iohn sheweth at,  
 as you may see  
 in Luke. 1. 76.  
 77. & Iohn, 1.  
 6. to 9. and  
 Luk. 1. 33. 33.  
 Math. 3. 2.  
 Marke, 1. 7.  
 Iohn. 1. 15.  
 Luk. 3. 16. 17.  
 Math. 3. 11. 12.

The sum of  
Iohn his doc-  
trine was that  
they should re-  
pent them of  
their former  
ignorances, &  
belæue in  
Christ, as you  
may see Acts,  
19. 4. & Math.  
21. 32. to  
the end.  
& that was the  
fruits in verie  
which the hus-  
bandmen  
should haue  
brought  
forth vnto  
the Lord of  
the Vineyard.  
Math. 3. 9.  
Gen. 3. 15. &  
Iohn. 8. 33. to  
the end.

lesse they didde belæue in him  
which should come after him, that  
is, in Christ Iesus, they would  
proue to bee this chaffe. Where-  
fore hee telleth his kinsmen the  
Iewes, that notwithstanding they  
for their parts began to say with-  
in them-selues, We haue Abra-  
ham to our Father, and therefore  
we are the only people, because  
the covenants and promises of  
God belong onely vnto vs: and  
also for that the Oracles of God  
were committed chiefly vnto vs:  
and also because wee are the cir-  
cumcision, whereby we are sepe-  
rated from the sinners of the  
Gentiles: I say notwithstanding  
they began to bragge in this  
sort, of all these outward things,  
yet hee telleth them, that vnlesse  
they did belæue in him of whom  
all y<sup>e</sup> Prophets before had spoken,  
& was now come into the world,  
they should find themselves to be  
this Chaffe here spoken off, &  
the good seede of the woman  
and of faithfull Abraham.

euen the natural seed of y<sup>e</sup> old Ser-  
 pent, they<sup>r</sup> father the Diuell, &  
 that G<sup>o</sup>D was able to raise  
 vp sonnes to Abraham in stead of  
 them, euen of the very stones.  
 Whereby is meant, that where-  
 as the Gentiles vnto that time  
 had hearts as hard as stones, for  
 as much as they regarded not to  
 know the Lord aright, and there-  
 fore hee regarded not the time of  
 this they<sup>r</sup> ignorance, but suffered  
 them to runne on in the hardnesse  
 of they<sup>r</sup> hearts, euen to they<sup>r</sup>  
 owne destruction: yet now hee  
 admonisheth all men euery where  
 to repent them of they<sup>r</sup> former  
 ignorance, and beleue the Gos-  
 pell. Now Iohn telleth them,  
 that the axe is put euen to the ve-  
 ry roote of the trees: and there-  
 fore if these Gentiles would re-  
 pent them of their former igno-  
 rances, & beleue in Christ, as  
 faithfull Abraham did, then should  
 they be counted the sons of Abra-  
 ham, & the other should be cut off  
 euen according as y<sup>e</sup> Apostle saith:

Rom. 1. 28.  
 A& 17. 30. &  
 Rom. 1. 21.  
 to 29. & A&.  
 14. 15. 16. 17.

Math. 3. 10.

As our Saui.  
our faith of  
Zachens.

Luk, 19. 9. &  
Gala. 3. 7.  
Rom. 2. 28.  
29.

Phil. 3. 3.  
Iohn. 1. 11.  
12. 13.  
Rom. 2. 29. &  
Psalm, 24. 6.  
Hebrew, 6. 1.

Those which are of sayth, are the  
children of Abraham. And againe  
Hee is not a Jew, which is one  
outwardly: neither is that circum-  
cision which is outward in the  
flesh: but he is a right Jew which  
is one within, and whose heart  
is filled so full with the know-  
ledge of God, that he can alwaies  
praise the Lord aright: and like-  
wise that is true circumcision  
which is of the heart, and in the  
spirit, and not in the letter: and  
therefore if these Gentiles would  
bee such, they shoulde then  
bee the true circumcision indeed,  
yea they shoulde then bee the  
true seede of Abraham, and also  
the right Jewes: and so they  
praise should be of God, & not of  
men. Again, whereas the Apostle  
urgeth Hebrewes to be led for-  
ward vnto perfection: you are not  
to thinke he meaneth it of woorkes  
(although no man will be so mad  
as to thinke otherwise) but that  
by those that haue knowledge  
a perfection of woorkes must also  
be

be practised, for otherwise (because you shall not mistake me) I tell you still, your knowledge is in vaine: For what hast thou to doe with my couenant in thy mouth (saith the Lord) if thou hatest to be reformed? And therefore as wee are to growe by knowledge, so are we also, as the Apostle saith, to growe by holynesse: but in this place you are to vnderstand, that the Apostle meaneth it of the perfection of knowledge, which not onely the Hebrewes, but also all others ought to attaine vnto: that so they might see how Christ was answerable to all the former types, figures, shadowes, and ceremonies in the Lawe: and how that at the verve houre of his death, all those were to cease, according as Daniel long before had told. In token whereof the vail that separated the two holy places rent a sunder: because then Christ passed through the vails of his owne flesh from the Crosse; vnto

Psa. 50. 16. 17

Hebr. 6. 1.  
2. Cor. 7. 1.Dan. 9. 24. to  
the end,  
Exod. 26. 31.  
32. 33. and  
Math. 27. 51.  
Hebr. 9. 24. &  
10. 20.

unto the holpest of all, euen vnto the very heauen, it selfe. Wherefore they were to bee ledde forward vnto all such high points of knowledge, and to learne to know how that Christ entering into that holy place (which was not made with hands) made a more perfect reconciliation betwixt God and the people, then euer could Aaron do in the holy places made with hands. And also they were to know that Christ was a sacrificer after another manner of order then was Aaron, euen one after the order of Melchizedek: the which Melchizedek is described in Scripture as though he were without father, and without mother: and as concerning that name, as though hee had no beginning of daies, nor end of life, but continuing a sacrificer for euer. And yet notwithstanding though some would haue him kept in obscurity, because their owne wits \* are dull of conceits, and not exercised in the booke of God;

Psal. 110. 4.  
and Hebr. 5. 5  
6. and 7. to the  
end.

Gen. 14. 18.

\* According  
as the Apostle  
saith, Hebr. 5.  
11. to the end,  
and therefore  
he giveth men



God : the Scripture is plaine enough concerning the person who he was, and in what sence he is said to be without father, without mother, without beginning of dayes, without end of life : \* yea, and giueth a straight commandement to consider how great a man he was : that so the Hebrews and all others might see how farre hee excelled Abraham, on whome the Iewes so much relyed : and also how farre his Priesthood excelled the Priest-hood of Aaron, or any other of the sonnes of Leuie. For whereas they had a commandement according to the Law, to take Tithes of the people their brethren, though they came out of the loynes of Abraham : yet hee whose kindred is not counted amongst them, receiued tithes of Abraham, and blessed him that had the promises. And moreouer here men that dye, receiue tithes : but there he receiued them, of whom it is witnessed that hee liueth for ever. And so say as the truth is,

Leuie

a sharpe re-  
proofe, for that  
they continu-  
ed still as  
babes, and not  
able to con-  
ceive of di-  
uer matters.  
Hebr. 7. 4.

\* Therefore  
what modesty  
count you  
that, to forbid  
where the holy  
Ghost hath  
commanded :  
Say what  
boldnesse is  
there in you  
that are not  
afraide so to  
doe.

Num. 18. and  
Deutro. 18.  
Gen. 14. 18.  
19. 20.  
Num. 20. 28.  
Hebr. 7. 23  
Gen. 14. 18.  
19. 20. & Psal.  
110. 4.

Heb. 7. 24. 25  
and 10. 12. &  
Roman. 8. 24

Heb. 7. 25.

Leuie also which receiveth tithes, paide tithes in Abraham, for he was yet in the loynes of his father Abraham when Melchizedek met him. After the order of this Melchizedek, I say, were the Hebrewes and all others to know, that our Saviour Christ was made a Sacrificer, who as concerning his humane nature, was without a father, and as concerning his diuine nature, without a mother: and who also in proper signification, had no beginning of daies, nor end of life: but continueth a Sacrificer for ever, and sitteth at the right hand of God, to make continuall intercession for all those that will come vnto God by him: and who also is able perfectly to saue them that doe so, seeing he ever liueth to make intercession for them. Vnto these and such like high points of knowledge beseming a Christian, both the Apostle vrges the Hebrewes vnto: of the which, two or three more I will note vnto you, as to know

know how Christ had bene proclaimed heye of all things euen from the very day of Adam his creation: and how that by him the father made the world: and how that hee being the brightnesse of his glozy, and the ingraued forme of his person beareth vp all things by his mighty word: and how that he hath by him-selfe and his owne bloud, purged our sinnes from dead woꝝkes to serue the lining God: and how that notwithstanding he was made a little inferior to the Angels, through the suffering of death, yet was hee crowned with glozy and honour, in that through death hee destroyed him that had the power thereof, that is to say, the Devill. And is also made much moze excellent then the Angels, in as much as hee hath obtained a moze excellent name then any of them: and in as much as they must all do woꝝship vnto him, and are but his messengers: And in as much as it was not sayd vnto any of them,

Sit

Hebr. 1. 2, 3.

Exod. 23. 20,  
21. & Colo.  
2. 9.

Hebr. 2. 9. 14.

Hebr. 1. 4. 6.  
7. 13.

**Psal. 110. 1.**

**Ephc. 1. 20. to  
the end.**

**Heb. 3. 3. to 7.**

\* As you may  
see in y<sup>e</sup> whole  
Epistle to the  
Hebrewes, as  
also in all o-  
ther the Epi-  
stles of the  
Apostles.

Sit at my right hand untill I  
make thine enemies thy footstole,  
but unto him it was, and so hee  
doth, euen at the right hand of  
God in the heauenly and highest  
places, farre aboue all principali-  
tie and power. and might, and do-  
minion, and euery name that is  
named, not in this world onely,  
but also in that that is to come,  
and hath made all things subiect  
vnder his fete. They were also  
to know how that he was worthy  
of much more glory then was  
Moses, in as much as hee which  
hath builded the house, hath more  
honour then the house: and in as  
much as he was as the sonne ouer  
his owne house, and Moses but as  
a faithfull seruant in the house,  
euen a seruant to beare witnessse  
of those things which afterwards  
should be done by him. \* These,  
and thousands of such like hea-  
uenly points of knowledge were  
the Hebrewes to bee led forward  
vnto: and not onely they, but al-  
so you and all men in the world,  
that

that looke to appeare with Christ  
in glory, must set their chiefest af-  
fection on these heauenly things.  
Wherefoze when you haue subdu-  
ed your affection from delighting  
in the things of this world, and  
brought it to delight onely in the  
booke of God, that so your heart  
may be filled with the knowledge  
of his will in all these heauenly  
points of wisdom, and spiritu-  
all vnderstanding, then may you  
walke worthy of the Lord, and  
shall please him in all things, o-  
therwise it is vnpossible you  
should: neither will your mortifi-  
cation be accepted in the sight of  
God, no although you neuer so  
much pull downe your selfe: for  
God delighteth not in soles, but  
in those that loue to heare his  
voyce, and desire to know him  
aright, in them doth he delight.  
And therefore to conclude this  
speech, you must know that of ne-  
cessity you are first bound to learn  
Christ, before you can know how to  
put him on: & then when you haue

Colo. 3, 1, 2.

Colo. 3, 16.

Ecclesi. 5, 3.  
Jerem. 9, 24.  
& Ioh. 10, 27

by him sound light, you must endeavour your selfe to walke as children of the light, for otherwise the wrath of God will come vpon you, as vpon all the children of disobedience it hath: for God is holy, and therefore must wee bee holy, or else be sure hee will not spare our misdeeds, as he speaketh vnto Moses, but every transgression and disobedience shall bee sure to finde a iust recompence of reward. So that the more knowledge you haue in his holy word, wherein you shall vnderstand, that not one iotte of his iustice passeth vnperformed, the more, if any sparke of grace you haue, will you learne to mortifie your earthly members, and also to doe those workes that God requireth: for as God is knowne, euen so is he feared, saith the Prophet. Therefore in any wise desire to bee instructed in the worde of God aboue all other things, and then no doubt but you will be ashamed, if any thing be done amisse,

yea

Leui. 10. 26  
& 1. Pet. 1. 15  
16.

Exod. 23. 20.

Psalme 90. 11

yea and often strike vpon your thigh with sorrow of heart, as the Prophet Ieremy also speaketh.

Now it may be you will say a gaine, Every one cannot read, neyther hath enery one leasure to get such great and perfect knowledge as you speake of: And more-over many dye before they come to yeares of discretion: As also many in their mothers wombe: How then shall al these doe? Shall none be saued, but those that vnderstand the whole Bible?

Yes forsooth, for if they do in steadfast faith but touch the hem of Christs his garment, they shall be saued: for as well both hee accept the poore Widowes myte, as the Rich mans great gift, especially if it come with such willingness of heart, that if they had, or could gette more, more they would giue: but seeing that faith is the gift of God: & seeing also that the ordinary meanes that he hath appointed to come thereby, is the hearing

Iere. 31. 19.

An other Objection.

Math 9. 10.

11. 22. & 14.

36. & Marke,

5. 27. to 35. &

6. 56. & 12.

42. 43. 44. &

Luke, 21. 1.

to 5.

1 Cor. 8. 12.

Ephs, 2. 8.

Rom. 10. 17.

1. Pet. 2. 2.

1. Pet. 3. 18.

1. Pet. 5. 8.

Ephes. 6. 17.

hearing and reading of his holy word, we must every one of us desire the sincere spilke thereof, as the Apostle Peter saith: that so we may grow thereby, both in faith, in grace, and in the knowlege of our Lord and Saviour Jesus Christ.

And most meete and necessary it is that so wee should doe: for seeing that Satan goeth about like a roaring lion, continually seeking whom he may deuoure: how much more needful therefore is it, that we should continually bee as careful, to get such skill in the handling of the sword of the spirit, which is the word of **GOD**, as that we may be able, not onely to resist him, but also to wound him most deadly therewithall: for otherwise if we shall be found ignorant in the vse of our weapon, we shalbe sure to receiue most deadly wounds ours selues, because that ignorance therein shall not excuse any man. Therefore whether a man



can read, or no, that shal not excuse him: for if he cannot, he must haue the more care to bee taught by others, that in any wise he may get some knowledge in this spirituall weapon offered for his helpe, least when he should giue the wounds, he receiue them most deadly himselfe. And as for children which dy in their mothers wombe, or before they come to be of discretion to vse ordinary meanes, we must commend them vnto the Lord, who is able without the meanes to saue whom pleaseth him, being elected in Christ before the world was made: the which Babes elected it pleaseth the Lord to inlighten their mindes, by the working of his holy spirit, euen in their mothers wombes: as well you may perceiue by Iohn the Baptist, who when he heard but only the voyce of the mother of our LORD, sprang for ioy: as also by the Prophet Ieremy, of whome the Lord saith, before thou camest out of the wombe, I sanctified thee,

Luk. i. 44.

Ierem. i. 5.

and so forth. Now as it pleaseth the Lord to inlighten such infants, as are elected by such secret meanes as pleaseth him, so is he able to do the like vnto others of greater yeares. But since that hee hath appointed an ordinary meanes for such to come by the knowledge of his Son, we must looke to that, and desire of the Lord, that it would please him to inlighten our minds thereby. And whereas you say, that all men haue not time and leisure to attaine vnto skill and knowledge in the booke of God. That is not so: for if they would bestow but that one day of seauen, which the Lord hath commanded them, eyther in hearing or reading therein themselves, they might attaine vnto very great knowledge: yea so great, as that they might be able at least to giue a sound reason of their faith: yea and to auoyd the deadly blowes of Satan, although not able to cast off all: especially if that one day

day were bestowed with like delight and desire of attaying therunto, as they would do if it were a worldly commodity, or vaine desire they should seek after: how much more knowledge trow you, might then be attayned unto, if men would bestow all the houres therein, the which they bestow in vaine delights: as hunting, hauking, tabling, dicing, carding, bowling, shooting, or any such like: no doubt but to a wonderful great knowledge, even to so great, as that they should be able then, to bring forth (as the Lord speaketh) even they: most strong reasons, whereby they might so foyle Satan and his Ministers, as that they would be ashamed, and affraid to offer combat with them any more. So that if men would consider with themselves, how short the time of theyr abode is heere, and also how vncertaine; and so learne with Moyses to pray unto the Lord, that it would please him

Esai. 47. 21.

\*If men would apply theyr wits in the booke of God, as Heb. 5. 14. they should then be able without premeditation before hand to put to silence any aduersary whatsoeuer according to

Luk, 21. 14.

15. Examples you haue of Steven in Acts. 7. and diuers others.

Psal 90. 12.

to teach them to number these  
 their few daies aright, that so they  
 might apply their hearts vnto  
 wiselome: No doubt but they  
 should attaine vnto plenty there-  
 of, For the Lord hath so promised,  
 But the Devill hath so bewitch-  
 ed men, and so blinded them, and  
 beareth such sway with them, that  
 they had rather spend a whole  
 yeare, yea all their life time, in  
 those vaine things, which tend to  
 none other end, then to draw them  
 vnto him, who seeketh for them,  
 which is the Diuell, then they  
 would bestow one houre, yea one  
 minute of an houre, in those  
 things that should tend to their  
 saluation, and to the pleasing of  
 their maister and Saviour Christ:  
 so that in them is fulfilled the  
 saying of the Apostle: For in  
 the last daies sayth he, Men shall  
 be louers of pleasures more then  
 louers of GOD. And notwith-  
 standing our SAVIOUR doth  
 dayly call and seke for them,  
 euen to those that are the  
 Verme

2-Tim. 3.4.  
 Math. 23.37.

Denne would doe her Chickens,  
 yet will they not come vnder the  
 couert: of his winges for ought  
 that he can doe: but thinke it is  
 enough, if they can say (as com-  
 monly they do) I beleue in Christ  
 and hope to bee saued by him as  
 well as you, although I take no  
 such paines to get this great  
 knowledge: for what neede I so to  
 do? For is it not said, Hee that  
 beleueth in him shall neuer pe-  
 rish, but haue eternall life: Which  
 is true in deeda, if they knew  
 what they spake: but they must  
 well know, it is not enough  
 to speake the bare words, for so  
 much one might make a Parraf  
 to doe: but their beleefe must bee  
 settled vpon him, according to the  
 testimony which Moyses and the  
 Prophetes haue giuen of him:  
 that so they may say with Peter,  
 we beleue, & also know, that thou  
 art the **C H R I S T** the Sonne  
 of the liuing **G O D**: there-  
 fore this speech of theirs doth  
 import nothing else, but euen

Iohn 6.69.

Pro, 1. 22.

Psal. 36. 3.

Pro. 26. 7.

Psal. 32. 9.

Psal. 37. 30.

to contemne Christ: so, for men to content them-selues with slothfulnesse. And therefore the holy Ghost doth glue vnto such a maruellous great reproofe, saying: O you foolish, how long will you loue foolishnes: and you scoznesfull, how long will you hate knowledge? So that by this they, hating of knowledge, it may well appeare they are none of Christes, but are of that wicked sort, who according as the Prophet sayth, haue utterly left off to vnderstand, and who in no wise regard to haue knowledge. Therefore in any case see that you for your partes alwayes remember what the holy Ghost commandeth you to be ware off: that is, that you bee not like the Horse & Asse that haue no vnderstanding, whose mouths are bound by bit and bridle: but that you be of that sort, whose mouthes are alwayes open to speak of wisdom, & whose tongues are euer ready to talke of iudgment.

So that by this it may well appeare, that it is not ynough for a true Christian to content him-self w<sup>th</sup> a few sentences of Christ, & so thinke hee hath ynough: but hee that professeth him-selfe to bee a scholler in the schoole of Christe, must haue a wonderful desire to learne Christ, even so far as that hee may dwell in his heart most plenteously in all wise dome: wherby hee may bee able to admonish him-selfe in all spirituall things, as the Apostle saith: yea hee most desire and thirst after the word of God, even as the Hart doth after the water-brookes: that when hee cometh there: vnto, hee may so drinke, as that hee may be filled with all fulnesse of God: Yea hee most continually desire to bee increasing in the knowledge of God, that if it be possible for him, he may bee able to comprehend with all Saintes, which is the breadth, and length, and depth, and heighth of the glory that wee shall receiue by Christ: Yea and  
to

Colo. 3. 16.

Eph. 3. 19.  
Colo. 1. 10, &  
Eph. 4. 15.  
Eph. 3. 18. 19.

Ephes. 4. 13.

Ephes. 4. 14.  
Hebr. 13. 9.

Ephes. 4. 15.

1 Cor. 7. 24. 9. 3

to know his loue towards vs,  
 which indeed passeth all know-  
 ledge, as the Apostle saith. So that  
 in no wise must we stand still, but  
 euery one must go on forward,  
 either by hearing others, or rea-  
 ding therein himsele, onen in the  
 vnity of faith, to the knowledge of  
 the sonne of God, vntill he become  
 a perfect man in Iesus Christ, For  
 we must not in any wise remaine  
 as children, waivering and ready  
 to bee caried about with euery  
 wind of doctrine, by the deceite of  
 men, as greatly it is to be lamen-  
 ted we are now adates: but wee  
 must follow the truth in loue, and  
 in all things grow vp vnto him  
 which is the head: that is Christ.  
 For not to go on forward in reli-  
 gion, is to go backward, because  
 Satan draweth most strongly  
 that way, and so to remaine in  
 our former folly, and contemp-  
 tuously to cast off the wordes of  
 God: yea what so euer he  
 be, pretende he neuer so much  
 zeale, and shew of his holinesse

Pet



Yet if his chiefest care be not continually to bee increasing in the knowledge of Christ, hee doth nothing else but say in his heart vnto God, Depart from me, for I desire not the knowledge of thy wales. For the which cause, as you shall see anon, the wrath of God hath bene extended on all the world, euen to the vtter excluding of them from his presence, and casting off from their countries. For what thing can men do to please the Lord, when that his word of them shalbe reiected? It is not then an outward shew of foolish zeale or mortification, that y<sup>e</sup> Lord will like of. No, although the Papist do for his part in neuer so great zeale, afflict his body, either by whipping, or launcing the flesh with knives vntill the blood come forth, like vnto Baalles priests or in fasting forty daies together, like foolish Apes in imitation, or in dropping neuer so many prayers, according to the number of his beades, or in bowing single life

And Iob  
speaker of  
them.  
Iob. 21. 14, 15

Mic. 6. 6, 7, 8.

Ecl. 29. 24.

Colo. 2. 2. 3.

life, or in running on pilgrimage,  
or in punishing the body in what  
sozt so ever he wil: which things  
indeed haue a shew of wisdom  
in them, as the Apostle saith, euen  
in this their voluntary religion,  
and humblenesse of mind, and in  
not sparing the body: but yet they  
shall finde in the end, that all this  
is but as abomination to the  
Lord.

Acco, ding, as  
the Scribes  
& Pharisees  
had done, and  
therfore they  
are worthy of  
the like con-  
demnation  
that hefel the,  
& also they  
follish heertes  
to continue  
full of dark-  
nes, as they  
did and will  
doth.

Esa. 29. 13.  
2 King 17. 33.  
to the end.

And why: Because they haue  
reiected the word of God, and ouer-  
throwne the principles there-  
of, and established in stead of it,  
the doctrines & precepts of men.  
And so their feare towards God,  
is taught by the precepts of men,  
accozding as the Prophet Esai  
speaketh: and also as those nati-  
ons placed in Samaria, of whome  
it is said: They feared the Lord,  
but serued their Images also: &  
uen so, I say, doe the Papistes.  
And therfore notwithstanding al  
they blind zeale, it must bee sayd  
of them, as of the other, that is,  
they neither feare God, nor

do any thing after his commandments: And therefore whatsoever they do, it must needs be abomination to the LORD. Or if the Protestant pretend neuer so great shew of religion in his kinde, or neuer so great a zeale: yet vnlesse it be seasoned with the knowledge of Christe, none of all this will the LORD regard, or there-withall be pleased. For when his word is not delighted in, and esteemed as it ought to be, although wee now and then doe the things that are required: yet are they not accepted, because his word was not our rule to square them by. For to what purpose, saith the Lord, doe you bring vnto mee incense from Sheba, and sweete Calamus from a farre countrey: Your burnt offerings are not pleasant in my sight, neither are your sacrifices sweete vnto me, sayth the LORD.

And why? Because they had relected the word of the LORD, there

Iere. 6. 10.

Jer. 6. 10. 11.  
19. 20.

Rom. 1. 12.

Gen. 2. 2. 3.

Esa. 58. 13.  
Exo. 20. 8. 9.  
10.

therefore did these their holy actions turne vnto an abomination. So that you see that who-so-euer hee be, read, or reade not, haue hee time, or haue hee not, no excuse shall serue him, to be ignorant in the worde of God, and so of Christ. For the **L O R D** that knoweth best what is good and fitte for man, knew well enough in the beginning, that when he appointed but one day of seuen to be sanctified vnto his gloze, that y<sup>e</sup> was enough to make man boyd of all excuse. And why? Because that if they would bestow but that one day of seauen, according as hee hath commaunded, that is, not in any respect to doe their owne willes, or to followe their owne affayres, no nor so much as to speake one vayne worde: but to call the Sabbath a delight, to consecrate it as glorious vnto the **L O R D**: they might I say, if they would bestow it in this sort, soone learne by his holy worde

woorde to honour him with such  
worshippe as hee requireth : and  
also to know a right how Christ  
is IEHOVAH their G D E,  
who brought them not onely  
from the bondage and slavery of  
Egypt , Babel , or Rome , but  
also from the bondage and thral-  
dome of Hell and Death. But  
since it is so, that all men as  
they are borne of Adam , are the  
children of wrath , and still re-  
mayne in this captivity : and see-  
ing there is no meanes neither  
in Heauen nor Earth , to redeme  
them thence , but onely by Christ:  
and hee like wise not beneficiall  
vnto any, but such as know him  
aright by his Holy worde: And  
hauing most gracionly bestow-  
ed this his Holy worde vppon  
vs, and wee like most brutische  
beastes , hauing as yet refused  
the same, and taken no delight  
at all therein : let vs hearken  
what hee sayth vnto vs. Vnto  
whome shal I speake and admo-  
nyshe, sayth the Lord, that they  
may

Exo. 20. 1. 2.  
2. Ioh. 5. 20.  
Leu. 16. 4. 48  
Dani. 9. 23.  
Apo. 5. 8.  
Heb. 2. 14. 15  
Eph. 2. 3.  
Iohn. 17. 3.

Iec. 6. 10.

may heare: Behold their eares are uncircumcised, and they cannot hearken: Behold the Word of the LORD is unto them as a reproach, and they haue no delight at all therein. For the Pastors, they are become as beastes, and haue not sought the LORD, therefore haue they none understanding. And the wise men of the world, they are ashamed of the Word of GOD: Lo, sayth the Lord, They haue reiected the Word of the LORD, and therefore what wisdom can there bee in them: And the people likewise, they are spoyled for lacke of knowledge, and haue also refused it.

Iere. 10. 21.

Ierem. 8. 9.

Hose. 4. 6.

Iere. 6. 19 and  
Hosea, 4. 6.

Therefore heare O earth, sayth the LORD, I will cause a Plague to come vpon this people, euen the fruite of theyr owne imaginations, and because they haue refused knowledge, I will also refuse them: and as they haue

haue not taken heed unto my  
 word, but cast it off, euen so will I  
 cast off them. Wherefore saing  
 that the Lord hath commanded  
 the earth to heare, what a contra-  
 uerſie hee hath there with, and  
 euermore hath had, and onely for  
 the contempt and reſecting of his  
 holy word: and ſoe as full of im-  
 pietie in that kinde, as our crea-  
 tion was: My purpose is to  
 bring to your remembrance his  
 indgements of old, and to lay them  
 before your eyes, as the Prophet  
 ſaith he did before his: to the end  
 that who ſo is wiſe amongſt you  
 (as ſaith the ſame Prophet) may  
 obſerne and vnderſtand theſe  
 things: and alſo behold with the  
 Apoſtle, both the louing kindneſſe,  
 and the ſeuerity of the Lord: his  
 louing kindneſſe towards al thoſe  
 that haue delighted in his holy  
 word, and by faith embraced his  
 covenants therein contained, and  
 with willingneſſe obeyed his  
 commandements: and his ſeu-  
 erity againſt all thoſe that haue  
 rebel-

2. 8. 2. 3. 1.  
 2. 7. 1. 1. 1.

2. 8. 2. 3. 1.  
 2. 7. 1. 1. 1.

2. 8. 2. 3. 1.  
 2. 7. 1. 1. 1.

2. 8. 2. 3. 1.  
 2. 7. 1. 1. 1.

Heb 3 7. 8. &  
Hsa. 55. 6.

Iere 4. 4. and  
Hosa. 10. 12.  
I Pet. 1. 23.

Math. 13. 23.

rebelled against him, & the same.  
That so when you haue heard &  
seene how seuerie a Judge the  
Lord is, you may with all speed  
(euen while it is called To day)  
get past to the Booke of God: that  
so you may heare his voyce, and  
to plough vp the fallow ground of  
your heart: that so that which shall  
seed wth the word of God may take  
such deepe root therein, as that it  
may beget you: and euen to the  
bringing forth of fruit, not onely  
of thirty, or fifty fold, but also  
euen of a full hundred. The  
which the Lord do, his mercies  
like, graunt vnto vs euery one.

Amen.



The iudgements of God vpon the  
 Angels that sinned, and likewise  
 vpon our first parents, and the  
 rest of the old world: the which  
 world continued 1656 years.



**S**o farre forth as  
 the Scripture spea-  
 keth of Angels, or of  
 other creatures, or  
 of any other matter  
 else whatsoever, so far may we be  
 bold to speake, and not farther:  
 For the hid things belong vnto  
 the Lord, but the reuealed things  
 belong vnto vs and our children  
 for euer, saith Moyses.

First then, of those Angels,  
 which through rebellion against  
 the LORD began to exalt them-  
 selues, not being contentes with  
 their state, but grudged  
 thereat, and also repining at  
 the glorious estate of mankinde,  
 and so leuelling their owne po-  
 sition and calling: Then the

71.02.1.002

Deut. 29.19.

Co. 2.1.001  
 Co. 2.1.002  
 1002

Iude. 6. & 7.  
 Pet. 2.4. and  
 Job. 4.18.



the waters of life. IT

namon. And Kain there offered him,  
 offerings of the wicked, such the  
 curse of the serpent, that should  
 begin to bruise the heels of the seed  
 of the woman, he 3 say, made plain  
 their corruption: so he continued  
 in warring against the Lord, & de-  
 spised the covenant of redemption,  
 pronounced to his father Adam in  
 paradise: the which covenant he  
 was taught as well as his brother  
 Abel, & yet would he not embrace  
 the same by faith, as his brother  
 did: but made a stock thereof, and  
 trode under foot the sonne of God:  
 so that this his great wickednes  
 by the event appeared, in that he  
 murdered his olde brother, where-  
 by he shewed himselfe to be of his  
 fathers the devil, who as our Sau-  
 our saith, was a murderer from the  
 beginning: that is to say, from the  
 very day of Adam his creation: so  
 the which cause this Kain had an  
 opposite, & was excommunicated  
 from the presence of the Lord,  
 even as a bacabond & a rannagate  
 given over to his owne wares.

Gen. 3. 15.

Gen. 3. 15.

Gen. 4. 8.

Iohn. 8. 44.

Gen. 3. 12, 13.

Gen. 4. 19.  
23. 24.

Jude. 14. 15.

Iob. 32. 17.  
18.

1. Pet. 2. 7. &  
Gen. 6. 3. and  
Heb. 11. 7.

His wicked posterity, as rotten branches of an evil tree, hold on in the like ungodly dealings & evil sayings: Unto whom Enoch the seventh from Adam prophesied, saying, Behold you wicked ones, the Lord cometh w<sup>th</sup> thousands of his saints to give iudgement against all men, and to rebuke all the ungodly amongst them of all their wicked doings, which they have ungodly committed, & of all their cruel speakings, which wicked sinners have spoken against the Lord. Now if you will know what they said, the holy Ghost doth tell you, how that they said unto God, Depart from us, for we desire not the knowledge of thy waies: And likewise they asked what the Almighty could do for them, notwithstanding he had filled their houses with all good things. Yea & more-over, though Noah were a preacher of righteousness vnto these wicked ones, by the space of siccoze yeares, all which time he prepared himselfe to

to the making of the Arke, through  
 the which he condensed the whole  
 world: yet notwithstanding they  
 made but a flout of the threatenings  
 of the Lord, saying: where is the  
 promise of his coming: for ever  
 since the fathers died, all things  
 continue alike from the beginning  
 of the creation. And moreover,  
 Thus say they, let vs eat, & drinke,  
 & take our pleasure: let vs marry,  
 & giue in marriage: let vs build our  
 houses huge & high, & so sayth. And  
 thus were these wicked wretches  
 willingly ignorant, euen vnto the  
 very day, that Noah went into the  
 Arke, & would not know how that  
 the same word, which in the be-  
 ginning caused the waters to in-  
 cauer the earth, might command  
 the to ouer-flow the same againe.  
 But yet they found it most true:  
 for in the seauenth age of this wic-  
 ked generatiō, the wrath of the Lord  
 was wel known, amongst the sons  
 of men, for they were cut downe  
 before their time, & their foundati-  
 on was as a flint, & their overthrow

2 Pet. 3. 4. 5. 6.

Math. 24. 37.  
38. 39.2 Pet. 3. 5. 6.  
& Gen. 1. 9.Gen. 4. 1. 17.  
to 13.

Job. 21. 26.

2 Pet. 1. 5.

You may call  
these years in  
Gen. 5. and 7.  
chapters.

Gen. 7. 11.

Gen. 6. 5.

1. Pet. 3. 19. 20

So that hee spared not this old  
world, which now had continued  
one thousand five hundred fiftie  
and six peares, but onely saved  
Noah with seaven more of his fa-  
mily, and brought in the Flood up-  
on the rest of the world of the un-  
godly: yea hee commanded the  
fountaines of the great deepe to  
be broken up, and the windowes  
of heauen were opened, so that all  
the high spountaines that were  
under the whole heauen were co-  
uered, because that the wickednes  
of man was great on earth, and al  
the imaginations of the thoughts  
of his heart were onely euill con-  
tinually. And therefore did the Lord  
smite the earth with the rod of his  
mouth, and with the breath of his  
lips did he destroy the wicked: yea  
he made them to perish as though  
they had bene dung: so that they  
which had sinned them, might say,  
where are they now? But if you  
will knowe what is become of their  
soules; S. Peter sheweth that they  
are now in purgatory, that is, in purgatory

dit.

disobeying the spirit of Christ, who then preached unto them by the mouth of Noah, while the Arke was in making.

Againe if you will know how they might know that the spirit of Christ did so, the answer is, that euen the very same Gospell that was preached by the Lord himselfe vnto Adam and Eue in Paradise, and afterwards by Adam to Abell, to Seth and the rest of the godly, was also preached vnto them by Enoch, by Noah, and diuers others: and the summe of all their preaching was, *the Seed of the woman should break the head of the Serpent*: which notwithstanding being but a very short Sermon, yet was it so effectuell, and so full of matter, as that all the whole booke of *Gen* is no more then that. But as the preaching of this Gospell was a saluour of life vnto life, to all those that had hold thereof: euen so was it also a saluour of death vnto death, to all those that reſected the

which men prophesied not according to their own will or private motion, but being holy men of God, spake as they were moued by the holy Ghost.

the same. So that for this first age, you see both the longing kindnesse, and the seneritie of the Lord.

The iudgements of God on Chams posterity, as also in their confederates, from the flood, vntil the giuing of the Law: which was 857. yeares.



Notwithstanding now the former desolation of all things breathing on earth, & which any man would thinke should haue bene a terror vnto men for ever after, yet full sone do they forget it: for an 100. and about some 30. yeres after the flood, in the daies of Pelag doe the posterity of Cham with their adherents, resume the old impiety of Ham, and his wicked race, in that they also despise the commandments of God, and the blessing pronounced vnto Sem. And so go about

As you may  
calte in Gen.  
11. 10. to 20.  
& Gen. 10.  
2. Gen. 10. 6.  
to 11. & Gen.  
11. 1. to 10.  
Mach. 6.  
Gen. 9. 26.  
Gen. 9. 26.  
Gen. 11. 1. to  
10.



about to build a City & a Tow-  
er, whose top, (as they thought)  
should reach vnto heauen, where  
by they might gette vnto them-  
selues a Sem; or name: But  
full sone was the holy Trinity  
aware of this their wicked in-  
tent, and so hee came downe from  
heauen in his fierce wrath, to  
confound theyr most foolish deu-  
ces: and also to scatter them  
from thence ouer the whole  
earth: And therefore the name  
of it was called Babel, or Confu-  
sion, because the Lord did there  
confound the language of all the  
earth: so that they were not only  
cut from the holy language of  
Sem, but also from the religion  
and true worshippe of the blessed  
God of Sem, the which continu-  
ed in his tents. Again, in the  
tenth age after the flood, in  
the dayes of Abraham, the wicked-  
ness of those five Cities in Ca-  
naan (as Sodom, Gomorrhah, Ad-  
mah, Zeboun, and Zoar) brake  
out into filthynesse, as that the  
sinke

These ten you  
may reckon in  
Gen. 11. from  
the 10. to 27.

These five cit-  
ties were cited  
together in  
Gen. 14. 12.  
Gen 18. 17.  
to the end.

sincke thereof ascendeth vp into  
heauen, and cryed for vengeance  
to be powred vpon them. And  
notwithstanding the Lord was  
intreated to haue spared them for  
tenne righteous men their sakes,  
yet could they not therein bee  
found: so that their sinnes being  
so great and greuous in the sight  
of God, his great anger was so  
kindled against them, that in his  
fierce wrath hee ouerthrew them,  
and turned sourse of them into  
ashes, and condemned them; and  
made them an ensample of eter-  
nall fire vnto all ages that after-  
wards should liue vngodly: So  
that here the curse of Noah vpon  
Cham extending to Canaan, took  
effect in those some part of his  
wicked branches.

Deut. 29. 23.

2. Pet. 2. 6.

Gen. 22. 24.

25. 27.

Those seauen  
ages you shall  
find thus:

Gen. 21. 5.

&amp; 25. 26. &amp;

25. 34. &amp; 46.

&amp; Exod. 3.

Likewise in the seauenth age  
from Abraham, in the day of Moy-  
ses, the wrath of the Lord was  
manifested also in most vehement  
sort in Egypte: euen in the land of  
curst Cham, vpon that proud  
Pharaoh and his country, which

which were other branches, euen  
of Cham him-selfe & wicked roote:  
I say the wrath of the Lord was  
manifested vpon them in most  
vehement sort, by terme senerall  
plaguss bestowed vpon man and  
beast, and at last Pharaoh and all  
his host overwhelmed in the Red  
Sea. For saith hee vnto Moyses  
concerning the Lord, Who is hee  
that I should heare his voyce, and  
let Israel go: I know not the Lord,  
neither will I let Israel go: neither  
do I regard his words by you spo-  
ken, for they are but vain. But the  
right hand of the glorious Lord  
overthrew these rebellious tray-  
tors, which in this sort rose against  
him, and sent forth his wrath,  
which consumed them as the stub-  
ble: and also by the blast of his  
nostrils the waters were gather-  
ed, and the floodes stood still as  
a heap: yea, the depths conge-  
led together in the heart of the  
Sea, to suffice them in but poe-  
son: the waters conuerted them,  
and they sunk to the bottom as a  
stone

Psal. 78. 51. &  
105. 23. By  
these places  
you may see  
that Egypt  
was the land  
of Cham. Ex-  
od. 7. 19. & 8.  
6. 16. 17. 24. &  
9. 3. 10. 13. &  
10. 13. 22. and  
12. 29. & 24.  
2. 18. Exod. 5.  
2. 2. 9. Exod.  
15. 6. 7. 8.

Exod. 14. 5. &  
Psal. 106. 11.

352 and 2

Iere. 17. 13.

Ezed. 14. 29.

Hebr. 5. 9.

Iohn. 3. 36.

stone. And why so? because indeed they had forsake the hope of Israel, even that most precious fountaine of living waters. But he brought forth them his chosen Israel, through the middest of the Sea on dry ground, and made the waters unto them a wall both on the one side, and on the other. So that heere you may see againe, both the loving kindnesse, and the severity of the Lord: His loving kindnesse on Sem and his posterity, as also on all others that held the same faith: His most severe severity on Cham and his posterity, as also on all other their confederates.

Now if you will knowe chiefe cause why these horrible plagues befall them: the answer is, because they regarded not the preaching of the Gospell of our Lord and Saviour Jesus Christ. For as he was made the author of eternall salvation unto all them that believe in him, and obey him, even so it is said, that he becometh not in

in the Son of God, nor giueth due  
obedience vnto him, shal neuer see  
life, but the wrath of God abideth  
on him. But the very same Gos-  
pell that was preached vnto Sem,  
Iaphet, and they, posterity, was al-  
so preached vnto Cham and his  
posterity. Now if you will know  
again what this preaching was:  
it was no more but euen this:  
Blessed be the Lord God of Sem.  
And ten ages after that, another,  
In thy seed O Abraham shall all  
the Nations of earth bee blessed.  
Now out of all doubt two mar-  
ueylous short Sermons as pos-  
sible can bee heard, and yet so  
full of vertue and grace, that  
whosoener wrought out the iuice  
therof, and applyed it to his soles,  
found euermlasting life thereby: but  
he that trode them vnder foote, a  
bitting Serpent, whose sting was  
vnto eternal death and destruc-  
tion.

Gen. 9. 26. &  
12. 3.

In these two  
sermons the  
doctrine of  
euermlasting  
life is opened,  
for Christ  
that seed of  
Abraham af-  
ter the flesh,  
is the God of  
Sem, after  
the spirit of  
Sanctifica-  
tion.

The judgements of God upon the Israelites, in the time of their being in the wilderness: which was 40. yeares: and also upon their successors from that time, unto the time of *Samuel & Saul*, which was 70. yeares and 7. lumbes, or 350. yeares.



**I**hus you see then the loving kindness of the Lord towards the Israelites, the seed of Abraham, the seed of Sem, in that he delivered them from the iron furnace, the land of Egypt, the house of bondage, according to his promise made unto Abraham: which was, That they should bee strangers in a land that was not theirs, where they should be afflicted: and still introduced for the space of four hundred yeares: But in the end he would iudge that nation, and bring them againe to the land of Canaan in the fourth generation.

Gen. 15. 4.  
Exod. 20.

Gen. 15. 13.  
14. 16.

even so it came to passe. For all  
the host of Israel came out of the  
land of Egypt by the blood of a  
Lamb, figuring the seed that was  
promised to Abraham, even the  
very selfe-same day foure him-  
dredth and thirty yeares before,  
by whose blood they were delive-  
red from that spirituall Pharaoh  
the Diuell. Yet notwithstanding  
all this, this grudging Israel the  
sonnes of Iacob, the seed of Abra-  
ham, who had seene the marui-  
lous workes of GOD in the land  
of Egypt, and his wonders in the  
field of Zoan: and how hee hadde  
brought them thence, as vpon the  
wings of an Eagle: and how hee  
went before them by day in a pil-  
ler of a cloud, to lead them the  
way, and by night in a pillar of  
fire, to giue them light: and how  
he came downe vpon mount Sinai,  
and spake vnto them from heauen,  
and gaue vnto them right iudge-  
ment, and true lawes.

These foure  
were Hobab,  
Amron, Aars,  
& Eliaz, for  
Hobab was  
one of the 70.  
that went  
down into E-  
gypt, as you  
may see in

Gen. 36. 46. &  
Eliazas one  
that par-  
the land of  
Canaan  
Joshua 14. 13.

Exod. 12. 21.

Gen. 32. 22.

Gal. 2. 16. & 17.

Psal. 38. 12. &  
42. 10. & 11.

Exod. 13. 21.

Exod. 13. 21.

& Neh. 9. 15.

Exod. 19. 18.

& Neh. 9. 15.

to 18.

Exod. 16. 15.

& Neh. 9. 15.

Exod. 17. 6.

& Neh. 9.

19.

Exod. 16. 13.

14. & Psal. 78.  
 17. & 24. and  
 Deut. 8. 21.  
 Deut. 8. 13.  
 Psal. 78. 11.  
 Psal. 78. 12. and  
 Exod. 14. 11.  
 12. & 15. 27.  
 24. & 16. 2. 7.  
 & 18. 7. 1. 6.  
 & 32. 1. and  
 Num. 11. 4. 5.  
 6. & 14. 2. &  
 16. 12. 14. 41.  
 and 20. 1.  
 Exod. 3. 14. &  
 Psal. 106. 19.  
 20.

holy Sabothes, and comman-  
 ded them precepts, Ordinances  
 and Lawes by the hand of  
 Moyles his seruant: and how hee  
 gaue them bread from Heauen  
 for theyr hunger, and brought  
 forth water for them out of the  
 Rocke for theyr thirst: and how  
 he rained flesh vpon them as dust,  
 and feathered soules as the sand  
 of the Sea: and how he suffered  
 them to lacke nothing, for theyr  
 cloathes waxed not old, and theyr  
 fete swelled not: And all this he  
 did to teach them, that man liueth  
 not by bread onely, but by every  
 word that proceedeth from him.  
 Yet notwithstanding I say, all  
 these his great benefits bestowed  
 vpon them, full some did they  
 forget his noble Acts, and the  
 wonderfull workes that hee had  
 shewed them, and still they rebel-  
 led against him: yea sal often did  
 they provoke him in the wilderness,  
 and graue him in the desert:  
 they made a Calfe in the desert,  
 & worshipped the molten image.



and thus they turned they: glory  
into the similitude of a Calse that  
eateth hay: Therefore his wrath  
was so greatly kindled against  
the, that the fire burnt by the wic-  
ked: yea, they provoked him so  
greatly in misbelieving still his  
will, that hee swore in his  
wrath, that onely two of 600000.  
should enter into his rest, which  
by the time that forty yeares  
was expired in the Wildernesse,  
their children whome they had  
said should be a prey for y enemy,  
they I say, saw the performance  
of this oath: for they saw this wic-  
ked company consumed, & they  
Carcaſſes overthorne in the  
Wildernesse. So that not one of  
the five hundred thousand was  
left, save Caleb the son of Iephun-  
neh & Ioshua the son of Nun: Here  
then might you pause a little, and  
consider with your selfe of the  
ingratitude of man, and how  
that if the L O R D should deale  
with us according to our deserts,  
we should be sure to find, that we  
should

Psal 106. 19.  
Deut. 1. 7, 2, &  
Num. 13. 32.  
33. & 14. 11.  
Num. 4 28  
to 36. & psal.  
95. to the end.

Num. 14. 3.

Num. 14. 35.  
& Ioshu. 5. 6.  
Num. 26. 65.

should deserve no better then  
 here you see: because as the Apostle  
 saith, these men are even as  
 very stamperes of our owne na-  
 tures. But because I would not  
 haue you tarry long in this Book,  
 I will proceed to the rest, that  
 when you haue heard al, you may  
 consider the dyynesse of your owne  
 soule, and so get you with al speed  
 to the fountaine it selfe, wherein  
 you may drinke, if you will, even  
 your fill of those waters of life,  
 the which spring out of the Roche  
 that here followed them: and al-  
 so learne to auoid that unwhol-  
 some pitte of mistrust, the which  
 became vnto them theyr onely  
 payson.

Againe then, when as now it  
 hath pleased the Lord to bring in  
 the younger sort (as all vnder  
 twenty by Ioshua & Iesus) etien  
 into the borders of his sanctuary,  
 and to the holy Mountaine, which  
 his right hand hath purchased  
 (that so hee might performe his  
 promise made vnto theyr fathers)

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 2. 25. 1  
 2. 21. 1  
 1. 4. 1  
 2. 2. 1  
 1. 1. 1  
 1. 1. 1

1 Cor. 10. 4.

Iosh. 3. & 4.  
 Chro. & Acts.  
 7. 45.  
 Psal. 78. 55.  
 35.

and had cast out the Hethen by  
before them, and given them their  
possessions: and likewise had fill-  
ed them with all good things  
in great abundance; although  
not of their owne desarts, but  
but through his great goodness:  
yet notwithstanding they also be-  
came disobedient, and rebelled  
against the Lord God, and set his  
boomerie against him: behind they  
backes; yea, they tempted and  
provoked him, and kept not his  
testimonies, but turned aside,  
and dealt falsely like unto their  
fathers: yet they turned even like  
unto a deceitfull bow: and that  
he gave them into the hands of  
most cruell oppressors, that great-  
ly hated them, as unto the Ara-  
mites, Moabites, Canaanites, Midia-  
nites, Ammonites, and the Philis-  
tines: then they provoked him  
to anger by such sort with their  
high places; and moved him  
to wrath with their graven  
images: that in the end hee  
greatly abhorred Israel; even so

Gen. 12. 7.  
13. 14. 1. 2. 3. 4.  
& 26. 2. 3. 4.  
13. 14.  
Psal. 105. 44.  
Nehe. 9. 25.  
Deut. 9. 4. to  
the end.  
Nehe. 9. 26.  
& Iudg. 2. 10.  
to 14.  
Psal. 78. 56.  
17.  
Iudg. 2. 14.  
Iudg. 3. 8. 14.  
& 4. 2. & 6. 3.  
& 10. 7. 8. &  
12. 1.  
Psal. 78. 58.

10. 01 100 1  
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1 Sam. 4. 1. 8.  
to the gale.  
Psal. 8. 60.  
61. 62. 1. 2. 3.  
1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

farre, as that in the dayes of  
her forlooke the habitation  
Shilo, when the Tabernacle  
howelless amongst them  
to her belivered his power  
Arise so called into captivite, into  
his beauty into the ethiopian  
hands & weaver gave his people  
up to the sword, was marvellous  
long angon with his stone mhe-  
ritious, his lifelines not free  
from pain into the land, had the  
to will reat them to be most  
cruelly oppressed by the most  
nere to that he truly may say  
again: O behold both the  
unglory, and the severity  
of the Lord, by standing into  
new to what as they, while they  
took god to the covenant  
that he the Lord they God made  
with them: and his fourth where  
conversion began the first spirit  
in the day of his day, and  
according to the Lord it was  
the mission of the Lord, and  
what for the Lord was  
then into them, that they have  
the

this destroyed for not obeying his voyce : The answer is, euen in as plentifull sort as the Apostles , and the rest of the Jewes in our Saviours time had , for so saith the Apostle in these wordes : As the Gospell was preached vnto vs , euen so was it also vnto them . Now in this place he hath onely relation to the Hebrewes , in the time of theyr being in the Wildernesse : but in the same sort y<sup>e</sup> he was preached vnto thē , who left theyr carriages there , was he also preached vnto the younger sort that went into the Land : and in like manner to theyr successors for the first seauen Iubileies , or three hundredeth and fifty yeares : the which I haue here ioyned together as one speech . So that it will not bee amisse , if wee consider heere in what sorte CHAP. IST WAS preached vnto those Hebrewes or Israelites at both these times . First , then we were to consider with them : while they were in Egypt ,

As you may  
cast your selfe  
in. Gen. 3.

As you may  
cast your selfe  
in Gen. 5. 25.

25. 37. 32. &  
6. 6. & 11. 10.  
11. 10. 10. 10.

As you may  
cast in Gen. 6.

10. 10. 10. 10.  
but when you  
come to the

26. verse  
wherein it  
saies Terah at

70. years A-  
bram. you  
must cast Te-

rah to be 130.  
for so he was,

as you may  
prone by these  
places. Ge. 11.

32. & 12. 4.  
& Acts. 3. 4.

and there serued Fools, that they  
were not bond-slaves: for a time  
onely in body vnto Pharaoh, but  
they were also to looke backe vn-  
to theyr first father Adam his Ro-  
ye: that so they might see how they  
were bond-slaves both in body  
and soule vnto the spirituall Pha-  
raoh the Diuell. Now if you aske  
how they might know this, (seeing  
those booke of Moyses which  
sheweth how it were not written,  
till they came into the Wilder-  
nesse) The answer is: they might,  
and also did know it very well:  
for you shall vnderstand, that A-  
dam he liueth two hundred four-  
ty three yeares with Methusalah  
to teach him: Methusalah hee  
liueth one hundred wanting  
but two yeares with Sem to  
teach him: Sem hee liueth vnto  
the hundred and fifty yeares of  
Abrahams life to teach him: A-  
bram hee liueth to teach his  
sonne Isak: and also  
Isak hee liueth to teach his  
sonne Iacob: Iacob hee liueth in  
Egypte to teach his  
sonnes.

peres, and there dyeth: and as he  
 fogetold his sonnes at his death of  
 their redemption by Christ, and  
 also of which of them CHRIST  
 should come: euen so you may be  
 sure he would, and also had taught  
 them of the creation, and the story  
 of their first father Adam, & what  
 intollerable bondage both of body  
 and soule by his means they were  
 brought vnto: that so they might  
 receive such comfort, as they  
 sought, of their redemption by  
 Christ. And to put you out of all  
 doubt that they were thus taught  
 before the law, you haue Iob, and  
 those that dispute with him for an  
 example: for those matters folow  
 before Moses wrote the Law, and  
 the story of the Creation, and yet  
 you see how plentifully they are in  
 the handling of the creation; and  
 likewise of the corruption which  
 they had by Adams fall: and also  
 how Iob for his part saw Christ in  
 the midst of the storm. For notwithstanding  
 all the assaults of Satan, yet  
 he was fully assured that his re-  
 demmer

Abraham was  
 an: 100. yeres  
 old when Isha-  
 ak was borne.  
 Gen. 21. 5. and  
 liue th 75. y.  
 after Ge. 25. 7  
 And Isaac at  
 60 yea. begot  
 Jacob, Gen.  
 25. 26. so that  
 Abraham  
 might teach  
 Jacob. 15.  
 yeres.  
 For the time  
 that Jacob li-  
 ued in Egypt  
 you may read,  
 Gen 47. 28

Gen. 49. 2.

to 13.

Job, 4. 17. to

the end. & 9.

20. & 31. 33.

& 19. 13. to

28.

Gen. 18. 19. 5

demer lived, and that hee should  
see him with his own eyes, though  
wormes destroyed that Taberna-  
cle which hee then carryed about  
him: So that by these men you  
may see how carefull Abraham  
was ( according as the Lord gi-  
ueth commendation of him ) to  
teach his sonnes the knowledge  
of the Lord. For of him by Kocu-  
rah ( as most like it is ) cometh  
Job, and as hee was carefull to  
teach his sonnes hee had by her,  
both of the captivitty by Adam,  
and redemption by Christ: so you  
may be sure hee was as carefull to  
teach his other sonnes by Sarah,  
which are those of whom we now  
speake. So then these Israelites be-  
ing thus taught as well of the  
captivitty by Adam, as of the re-  
demption by Christ, as of necessi-  
ty so it must bee, they were I say  
to consider with themselves, that  
they were not only in bondage of  
body for a time unto Pharaoh, but  
also in most intollerable bondage  
of body & soule unto that spirit  
Pharaoh.



Pharaoh the Dynel: & that not for  
400. yeares; but eternally, vntill  
they had found one to redeme them  
thence. So that hauing wel confi-  
dered with them felues of this  
doublt bondage & captiuitie, they  
were also as well to consider and  
knowe, being come out of Egypt,  
that as they were deliuered from  
that outward bondage and de-  
stroyer by the blood of a silly poore  
Lamb; euen so should they be de-  
liuered from that spirituall bon-  
dage, and destroying destroyer the  
diuel by the blood of Iesus Christ,  
as of that immaculate Lamb of God  
which was slaine from the begin-  
ning of the world: that is to say,  
from the very day of the fathers  
when his treasure recovereth  
his falls. Now if you aske how  
they might know that this Lamb  
did signify Christ: the answer is,  
first, well so; many of them did  
know it; and al the rest might, and  
ought to haue known as well so; if  
they had but thought vpon one ser-  
uice made to the father Abraham,

10010

Exod. 12.  
John. 1. 29.  
Heb. 2. 14. 15.  
1 Pet. 1. 18.  
19. 20. & Re-  
ue. 1. 5. & 7. 14.  
to the end &  
1 Cor. 5. 7.

euen

Gen. 22. 2. &  
Exod. 12. 40.  
41. & Gal. 3.  
16. 17.

Exod. 12. 41.  
42.

Exod. 13. 1.  
to 17.

even the very selfe and same day  
four hundredth and thirtiye yeares  
before, they might have found  
therein a seed promised, in whom  
all the nations of the earth (if they  
would put their trust in him)  
should be blessed. And to make the  
matter more plaine, that this  
lambe did signifie Christ that seed  
then promised, saith Moses unto  
them: it is a day to be kept holy to  
the Lord, because hee brought  
them out of the land of Egypt:  
This is that daye of the Lord,  
saith he, which all the children of  
Israel must keepe throughout all  
their generations: And whye then  
to put them still in remembrance  
not onely of their outland, but  
also of their spirituall redemption:  
and for this cause were the  
fathers bound to teach their chil-  
dren the vnderstanding. For vnder-  
standing they sawe the spirituall meaning  
herein, as well as the outward, it  
profited nothing: because the  
vail that covered Moyses face  
that they could not beholde the  
bright

brightnesse thereof, remained also over their hearts, and so they went to eternall destruction. But that Moses taught this matter plainly, that Christ that Lambe of God should suffer, it is manifest: for so saith the Apostle. Now it must needs bee that herein is to bee considered, for you see hee appointeth this day to bee observed throughout their generations: and hee also telleth them, that when they shall neglect their Sabaoths and fall from the Lord, he will carry them into their enemies Land, and they shall be there untill their owne Land have enjoyed her Sabaoths. But if there they be humbled, & turne unto the Lord their God, then will hee remember his covenant of old made unto their father Abraham: which is even this, by the which hee brought them from the land of Egypt. So that if you confesse the ninth of Daniel with the twenty six of Leviticus, you shall see how Moses saith Christ plainly to bee that Lambe

AA. 26. 21.  
23.

Gen. 12. 3. &  
17. 1. to the  
end.

and 26.4. &  
28.12.14.  
From the  
time that the  
commande-  
ment came  
forth to re-  
turne the  
Iewes from  
Babel, vnto  
the houre of  
Christ his  
death is 70.  
seauens, or  
foure hundred  
and ninety  
yeares, Dan.  
9.21. to the  
end.  
Untill which  
houre the  
Iewes could  
haue no pow-  
er to kill  
Christ, as you  
may see in  
Luke. 22.52.  
54. and Iohn,  
8.20. & 12.  
13.

Lambe of God that should be kil-  
led: that so he might confirme this  
covenant for the many of all na-  
tions that would trust herein: end  
this covenant of olde made vnto  
Abraham, to Isaac and to Iacob, &  
there doth the Angell Gabriel tell  
Daniel, euen the very yeare, week,  
and houre, of the day when  
Christ the King, the most holy, the  
Lambe of God should bee killed:  
which was the end and summe of  
all Moyses sacrifices and ceremo-  
nies, and therefore they should  
cease, according as the Angell  
saith, when Christ should performe  
this: the which fell out according  
to GODS decree vpon the  
very same day that the Lambe  
wee now speake of was killed.  
And likewise that the promise  
was made to Abraham: and also  
that the Commandement came  
forth for the Iewes to returne  
from Babel: And therefore  
no maruaile, though Moyses tell  
them it is a wonderfull day, yet  
such a day, as is to be observed  
through

throughout their generation. So that if they should haue had no more teaching but onely this, to haue ledde them vnto Christ, they might haue scene him most clere-ly herein, and had beene ynough to haue made them void of al excuse. But many and manyfold waies besides this, was Christ preached vnto them, as in al other theyr bloody sacrifices: For they might well know, that notwithstanding the blood of Bulles and of Goates, and the ashes of an Heifer being sprinkled, sanctified as touching the purifying of the flesh: yet was it not able, bee it neuer so often sprinkled, to purge and make cleane theyr consciences: and therefore they were driuen to looke for one to come, who through his eternall spirit would offer him selfe without the spot to God: that so he might purge their consciences from dead workes, to serue the liuing **ALIVE**. Again, they might well know it was neither burnt offering, nor sinne offering

Leuit. 16, and  
Num. 19, and  
Hebr. 9.

Psal. 40. 6 to  
11. & Heb. 10  
5. to 11.

offering, that the Lord required  
 or delighted in : for what great  
 pleasure could it bee vnto y<sup>e</sup> Lord  
 to haue the body of a poore beast  
 wholly burnt : and therefore they  
 were drinē to look for one to come,  
 who would fully doe the will of  
 G D D ; and in whose heart his  
 whole law should fully rest : and  
 who by offering his one body  
 once for all, should runne through  
 all the fire of afflictions and tor-  
 ments due vnto man. Againe hee  
 was preached to them by the  
 scape Goate, for they might well  
 know it was not the backe of a  
 poore Goate that could so carry  
 away theyr sinnes, as neuer to be  
 burthensome againe vpon theyr  
 owne backes : and therefore they  
 were drinen to looke for one to  
 come, who should be able, being  
 cast downe with the butt death  
 of, to raise him selfe vpper againe,  
 and to carry them so cleane away  
 vpon his backe, as that their  
 owne backes should neuer be trou-  
 bled againe with the waight ther-  
 of

Leuit. 16. 5.  
 7. 8. 9. 10. 20.  
 21. 22. & Elai.  
 5. 3. 4. 5. 6. 10.  
 11. 12. and  
 Heb. 9. 1. to  
 the end.

of. Furthermore, he was preached  
vnto them by the Cloude and  
 Pillar of fire in the Wildernesse:  
 for they might well know that hee  
 was that Pillar that gaue them  
 the true light, and also that Cloud  
 that led them the right way. A-  
 gaine, he was preached vnto them  
 by the Roche that followed them,  
 and also by the Manna: for they  
 might wel know that he was that  
 spirituall Roche, from whom flow  
 and gae out waters of life to all  
 those that aske of him: and like-  
 wise they might as well know,  
 that hee was that true Manna  
 which came downe from heauen,  
 of the which who so eateth spiri-  
 tually, shall live for ever. Againe,  
 he was preached vnto them by the  
 brazen Serpent, for they might  
 well know it was hee that must so  
 be lifted up, as that hee that belie-  
 ueth in him should not perish, but  
 haue eternall life. Againe, he was  
 preached vnto them by the high  
 Sacrificer his whole office, for  
 they might well know that hee  
 was

Exod. 13. 21.  
Iohn. 1. 8. 9. &  
Exod. 13. 20  
24.

Exod. 17. 6. &  
Num. 10. 8. to  
12. & Exod. 16  
15. & 1. Cor.  
10. 3. 4. & Ioh.  
6. 31. to the  
end, & Ioh.  
4. 13. 14.

Num. 21. 6. to  
10. & Iohn. 3.  
14 15.

Exd. 28. & 29.  
& Leuit. 16 &  
Hebr. 4. 14. to  
the end, & 5. 6.  
7. 8. 9. & 10.  
chapters.

was but a figure for the time present, because he was not suffered to endure, by reason of death: and therefore they were driue to looke for one to come, which should not bee made priest after the law of the carnall commandement, but after the power of the endles life: that is, one who should live for euer after the order of Melchisedech, being made with an othe by him who will not repent. Againe, seeing there came no such perfection by the gifts & sacrifices which they high priest once a yeare offered, as to take away either his owne sins, or y sins of the people: but that euery yeare there must be a remembrance again: because of this imperfection, I say, they were driuen to looke for one to come, who should bee able perfectly to saue those that would come vnto **G O D** by him, and whoe would in the end appeare to take away their sinnes by the sacrifice of his owne bodye once made: and so enter not into



into the holy places made with  
handes, but euen into the very  
heauen it selfe, to appeare in the  
sight of God, and there to sitte for  
euer to make intercession for the:  
and by whose blood they might be  
bolde to enter into that holy place  
them-selues, euen by that new &  
liuing way which he would pre-  
pare for them, not through the  
baille of silke, but euen through the  
very bayle of his owne flesh. And  
thus was Christ preached vnto  
them, by all the sacrifices and ceri-  
monies done according to the law:  
for they might well know, that  
they were all but as shadowes  
of those good things which were  
to come.

Againe, hee was preached vnto  
them in most plaine speeches, euen  
in the first saying deliuered on the  
Mountaine: for whereas the Lord  
saith vnto them, I am Iehouah  
thy God, which brought thee out  
of the land of Egypt, out of the  
house of bondage: it must needes  
bee in respect of Christ that hee  
calleth

Exod. 20. 2.  
Hebr. 12. 29.

calletth himselfe their God : for  
 otherwaie he is vnto men euen as  
 a consuming fire . Againe, and so  
 to conclude this speech, Christ was  
 preached vnto them in most com-  
 fortable , and also most terrible  
 sort, as by the effect they found it.  
 Behold, saith the Lord, I send an  
 Angell before thee, to keepe thee in  
 the way, and to bring thee into the  
 place which I haue prepared. Be-  
 ware of him (saith the Lord) and  
 heare his voyce, for I tell thee, he  
 will not spare your misdoers, be-  
 cause my name is in him . But if  
 thou hearken vnto his voice , and  
 doe all that I speake , then I will  
 be an enemy vnto thine enemies,  
 and will afflict them that afflict  
 thee : for mine Angell shall goe be-  
 fore thee, and bring thee into the  
 land of the Ammorites, the He-  
 chites, the Peresites, the Cananites,  
 the Heuities, and the Iebuzites, and  
 I will destroy them: but if ye  
 turne from me, & serue their gods,  
 surely it shall be your destruction.  
 Now here you see againe in what  
 plaine

Exod. 23. to  
 the end.

plaine words Christ was preached vnto them, for they might well know that this Angell must needs be Christ the sonne of God: and so both Esay & Paule expound it, euen of this Angell of the covenant which Malachie also speaketh of. For who is the brightnesse of the gloype, or the ingrauen forme, or the very character of the person of the Father, but onely Christ: In whome, as the Apostle saith, dwelleth all the fulnesse of the God-head euen corporally. Who although hee had not as yet taken the nature of man, yet hee appeareth to Ioshuah in the forme of a man, to shew that in time hee so would be: and therefore doth Ioshuah doe worship vnto him, as acknowledging him to be his onely God and Saviour Christ. So that by this they might well know, it was not Iesus the Captaine some of Nun, that conquered the land for them but Iesus the sonne of God, euen that noble captaine

Esai. 63.9. and  
Corin. 10.9.  
Mala. 3.1.  
Heb. 1.3.

Colo. 2.9.

Ioshu. 5. 13.  
to the end.

Captaine of the Lords host, who not onely settled them in the rest of that earthly Canaan, but also in the heavenly. So that if the five hundredeth thousand in the wilderness, and all the other, for the space of three hundredeth and fifty yeares in the land, had but considered well of these few sermons of Christ (which I haue here laide downe amongst many more) their carkeises had escaped the wrath of God; and they had entred into the rest of Canaan, which through vnbeliefe they did not: and also the other in the land had remained as Lords ouer their enemies, where as now they became lords ouer them: and therefore in any wise see that you alwaies remember the louing kindnesse and the seuerity of the Lord, & the chiefe cause of both,

Hebr. 3, 19.

psal. 106. 41.

The Iudgments of God vpon the  
house of Israel & Iuda for the time  
of seuentie seuens of yceres, that is  
from the time of Samuell and Saule  
to the captiuitie of Babilon:  
which is, 490. yeaes

**T**he Lord now be-  
ing full of compassi-  
on, and not willing  
to hide his light of his  
countenance ouer-  
long from his people, causeth such  
horrible plagues to befall the Phi-  
listians, while the Arke was amongst  
them, which was seven moneths,  
as that full glad are they to be rid  
thereof: For as there can be no  
agreement betwixt God and Beli-  
al, no more could there be betwixt  
the Arke of Gods presence & Da-  
gon, the God of the Philistians. So  
that home againe do they send it  
by a couple of milch Kine, whose  
haue more witte to shew the cause  
of all these plagues that befall  
them, then all the priestes of Dagon  
had by these two Kine that to Beth

1. Sam. 5. & 6.  
chapters.

2. Cor. 6. 15.  
16.

1. Sam. 6, 19.

Num. 4. 15.  
16.

sheweth the Arke of **G O D** is brought. Where you haue a most notable example of foolish zeale running before wit, punished: for there both the Lord kill euery of his owne people fiftye thousand threescore and ten men, because they had looked into the Arke, which was not lawfull for them to do. So that euery at this first entrance of Gods presence againe amongst them, they had a good warning (a man would thinke) to take better heed vnto the booke of God, then before they had done: that so they might heare his voice & in hearing learne thereby to do that which he commandeth, & no more: yet neuertheless they rebelled still against the Lord, euery as they had done euery since hee brought them from the land of Egypt. For notwithstanding all the great things the Lord had done for them, as still to raise vp deliuerers to deliuer them from the crueltie of their oppressours, which through their own idolatry

t. sell

befell them: Notwithstanding at  
 this I say, and many other his  
 great benefits bestowed vpon  
 them, they continued still in that  
 great sinne of infidelity and mis-  
 trust of the Lord his goodnesse. Al-  
 though hee had often told them  
 that so long as they did worshipp  
 him according to his holy will laid  
 downe in his word, he would de-  
 fend them from all theyr enemies  
 round about: yet no sooner com-  
 meth Nahash the King of the chil-  
 dren of Ammon against them, but  
 they cry out vpon Samuel, that  
 they might haue a King forsooth,  
 yea a King to raigne ouer them,  
 as all other nations had, when as  
 yet the Lord Iehouah of hostes  
 was their King. So that their  
 wickednesse, as the holy Ghost re-  
 cordeth, was maruailous great  
 herein, so they cast not away on-  
 ly Samuell and such other iudges  
 or deliuerers, but also the Lord  
 him-selke, that he should not raig-  
 ne ouer them: wherefore his wrath  
 for this was so kindled against  
 them

1 Sam. 12. 1. 2.

1 Sam. 12. 17.

1 Sam. 8. 7.

1. Sam. 8. 7. to  
the ende.  
Hose. 13. 11.

1. Kings 12.

Gene. 49. 8. to  
13.  
Hose. 1. 2.  
1. King. 12. 25  
to the ende.

them; that he gaue them a King  
indeed, euen according to their  
desire: but out of all doubt in his  
very great anger, and therefore  
tooke him away in his soze displea-  
sure: and so establisheth his coue-  
nant with Dauid, vnto whom the  
crown and kingdome did belong,  
as being a figure of Christ their  
King, euen that true Dauid, who  
should raigne ouer them for ever-  
more. Yet notwithstanding all  
this, and although rebellion is as  
the sinne of witch-craft, and trans-  
gression is wickednesse and idola-  
try, in the dayes of Rehoboam ten  
of the Tribes despise this sonne of  
Iehai of the Tribe of Iuda, from  
whence their glory was to arise:  
and so became Children of forni-  
cation in following the wayes of  
Ieroboam the sonne of Nebat, who  
erected two Calues, and set the  
one in Dan, and the other in Be-  
thel, and made the people to con-  
fesse that those were their Gods  
that brought them out of the land  
of Egypt.

And



And thus Ephraim vnder who  
is named the ten Tribes, toynded  
themselves vnto Idols, and so be-  
came children of fornication, euen  
worse then an harlot, committing  
whoredome with all the chosen  
men of Ashur, and with all on  
whom they doted: neither left  
they their fornications learned of  
the Egyptians: for in their youth  
they lay with them, and the brui-  
sed the breasts of their virgini-  
tie.

Hose. 4. 17.

Ezek. 23.

Wherefore the wrath of the  
Lord was so greatly stirred vpp  
against them, that hee gaue them  
into the hands of the Kings of  
Ashur, as vnto Pul-ashur, Tiglath,  
pilesser, and Salmanesar, euen into  
the hands I say of the Kings of  
Ashur, vpon whom they doted and  
they discovered their shame, and  
tooke away their Sonnes and  
Daughters, and slew them with  
the sword, and why? because  
they would not obey the voyce of  
the Lord their GOD but trans-  
gressed his covenant: that is all  
that

2 King. 17. 19.  
29. & 17. 3. 6.  
Ezek. 23. 9. 10.

Hose. 5. 1. 2. &  
13. 7.  
Hose. 1. 9.

Iere. 3. 8.  
Ezek. 23. 4. 5.

Iere. 3. 8.

Ezek. 7. 4.  
Esa. 9. 7.  
Exer. 23. 11.

Iere. 11. 13.

that Moyses the servant of the Lord had commanded them, and would neyther obey them nor do them. And therefore Ephraim became unto the Lord as an abominable branch, and he unto them as a Spath, and as a very Lyon: yea they became unto him Lo-ammy, that is not his people, and therefore would not be their God. For when he saw that this rebellious Israel, even Aholah, which is Samaria, had played the harlot when shee was his, hee cast her away, and gave her a bill of divorcement.

And yet for al this was not her rebellious sister Iudah affraid, but she went & played the harlot likewise, even Ierusalem, which is a holy bath, the other two Tribes, Iuda and Beniamen, even they his pleasant plant defiled themselves with inordinate love more then the other, and with their fornications more then the other with theyr fornications: for according to the number of their Cities were

were their Gods, and according to the number of their strates of Ierusalem did they set vp altars of confusion, euen altars to burne incense vnto Baal: and also committed theyr abominations in the house of the Lord, where-vpon his name was called, to defile it.

Being altogether disobedient to receiue doctrine, though he taught them rising vp ear. y e instructed them continually, yet would they not hear, neither would they remember what he had done to Shilo: but still provoked him vnto y like anger with the woorks of their hands: so they became such rebellious traitors, that the LORDS ministers the Prophets knew not vnto whome they should speake and admonish, because the word of the Lord was vnto them, as a reproch and they hadde no delight at all therein: Neither would they take any heed therto, nor to his Lawes: But cast them off, and rather inclined to the statutes of

Iere. 32. 34. &  
2 Cron. 33. 3.  
4.  
Iere. 32. 33.

Ier. 7. 13. and  
25. 3. 8. Ier. 7.  
12. 14.  
Iere. 32. 30.  
Ier. 6. 10. 28.

Esai. 5. 24. 25.  
& Iere. 6. 19.

2. King. 24. 1.  
10. & 25. 1.

Haba. 1. 6.

Iere. 25. 9.  
Dan. 1. 2. &  
Gen. 11.

Omry, and kept all the manner of the house of Ahab. And therefore because the cast off the law of the Lord of Hostes, and contemned the word of the holy one of Israell, his wrath was so kindled against them, that as a flaine of fire deuoureth the stubble, & as the chaffe is consumed of the flame, even so became their roote as a rotnennesse, so that their land shoke them cleane off: for in the daies of Iehoiakim, Iehoiakin, and Zedekias, the wrath of the Lord was so kindled, that hee stirred vp the spirit of the Caldeans, that bitter and furious nation against them, and gaue them into the handes of Nebuchadnezar King of Babel, who caried them into the land of Shiner, euen to the place where the Hebrew tongue at the first was confounded by the foolish building of the seuentie families, & so likewise at this time almost vtterly lost: and the Lord caused them to remaine there as dead bones for the space of seenty yeres, until they?

they: stone land had payd her sabaothes, according as the LORD long before, by Moses, hadde told them. For saith he, If ye will not obey me, but walke stubburnely against me, and despise mine ordinances, and abhorre my lawes: then will I walke stubbornely against you, and I will scatter you amongst the heathen, and wil draw out a sword after you, and your land shalbe wast, and your Cities desolate: then shall the land enjoy her sabaothes as long as it lyeth barde, and ye shall be in your enemies land: that so your land may rest and enjoy her sabaothes, even all the dayes that it lyeth barde it shall rest: because it did not rest in your sabaothes, when ye dwelt upon it: & even so it came to passe: for having neglected their sabbaths of every seventh yere, they were carried into their enemies land, untill their own land had her fill of her sabbathes: for all the dayes that she lay desolate, she kept sabaoth to fulfill all sementes yeres, according

Ezek. 37.  
2 Chro. 36. 20  
21. & Levit. 26  
33 34. 25. and  
that whole  
chapter.

Every seventh  
yeere their land  
should have  
rested, as you  
see in Levit. 25  
which if they  
had performed  
the Lord would  
have given the  
corno enough  
in the first yere  
to have served  
untill the  
ninth yere.

2. Cro. 30. 21  
& Ier. 25. 11.  
2.

Lamen. 2. 4.

Lamen. 1. 5.

Read. 2. King.  
25. & 1. Cron.  
36. & Ier. 19  
& 52. & Lam.

as the Prophet Jeremy did. likewise tell them: who for the space of forty yeeres laboured amongst them before he could make them beleene that so it should be: but yet in the end they found it most true: for the Lord of hostes bent his bow as an bitter enemy against them, and his right hand was stretched out as an open aduersary: so that hee poured out his fierce wrath like fire, and consumed all his pallaces, and destroyed his strong holds, and made her aduersaries the chiefe, and her enemies to prosper against her, even against Ierusalem the perfection of beauty, did he cause the Chaldeans to prosper, who brake downe the walles thereof, & burnt the house of the Lord, and the Kings house, and all the great houses in Ierusalem burnt they with fire: and the holy vessels, and all the instruments of the house of the Lord by these prophane were carried to Babell. So that notwithstanding the Kings of the earth, and all the inhabi.

inhabitants of the world would not haue beleued (as the Prophet saith) that euer the aduersary and the enemy should haue entered into the gates of Ierusalem: yet now did they enter euen into the very Sanctuary, & made a noyse in the house of the Lord, as in the day of solemnity, and stretched out their hands vpon all her pleasant things: and thus was this famous Citie made solitarie, that was full of people: yea shee that was great amongst the nations became now as a widow, and she that was as a Princesse amongst the Provinces, was now made tributarie, and the Lord caused her feasts and Saboths to be forgotten: yea he utterly forsooke his altar, and abhorred his Sanctuary: so that the waies of Sion, as it were lamented, because no man came to her solempne feastes, but in steede thereof the enemies that passed by, clapped their hands at her, hissing and wagging their  
L heads

Lamen. 3. 15.

Psal. 137. 7. &  
 Amos 1. 11. &  
 Obad 10. to 15  
 Zachar. 1. 15.  
 Ezek. 25. 6. 8.  
 12. 15. & 26. 1.  
 & 28. 21. to 25  
 & 29. 2. 6. 7. &  
 35. 5. 15. & 36.  
 2. 3.

heads at the daughter of Ierusalem: saying, Is this the Citie that men call the perfection of beauty, and the ioy of the whole earth: yea all her ennemies opened their mouths against her in the day of her destruction: saying, Let vs deuour her, for certainly this is the day that we looked for, we haue found it, and serue it: therefore do we with her say the sonnes of Edom, and rase her wals, yea, rase them euen to the very foundation thereof. And thus most despightfully did all her enemies helpe forward her affliction, and reioyce ouer her in this her visitation: and those that were the taile, are now become the head, and aduance themselves as Lords ouer them: but from the daughter of Sion is all beauty departed, and her Princes are now become as Hartes that find no pasture, yea all the noble Princes of Sion, which were comparable to fine gold, are now esteemed but as earthen pitchers: and all those that were



were brought vp in scarlet, are now driuen to embrace the dung, and those that fed most delicately, perish now in the streets: yea, the tongue of the suckling child cleaueth to the roose of his mouth for thirst, and the yong children aske bread, but no man breaketh it to them: but rather the hands of the pitifull women are vpon their own children, to seeth them to be their meate, euen vpon the fruit of their owne bodie, children of a spanne long. So that here we may say againe, Behold both the louing kindnesse and the severity of the Lord: his louing kindnes towards the house of Israell and Iuda, so long as they delighted to heare his voyce, and were willing to obey his commaundements: and his severity, so one as they reiected the same: according as by all his Prophets he had tolde them, euen so came the curse vpon them, as it is written in the law of Moses.

Dan. 9. 11. 13.  
14 & Leui. 26.  
& Deut. 27.

It was from the  
time the word  
came forth to re-  
turne them from  
Babell, vnto our  
Sauour  
Christ's death  
70. yeares, or  
490. yeares ex-  
actly Dan. 9.

The end of Je-  
hoiakim's third  
yeare, and the be-  
ginning of his  
fourth, maketh  
Nabuchadnezer  
his first, as you  
may see in Dan.  
11. & Iere 25.  
1. & 2 Kin. 24. 1.  
Iere. 25. 11. 12.  
& 27. 6. 7.

The iudgements of God vpon the  
Iewes after their returne from Babel  
vnto our Sauour Christ his birth,  
which was 457. yeeres; and also  
of their vtter reiection within  
seuenty yeares after, for  
not receiuing  
him.



The Prophet Da-  
niel, being caried  
into Babilon in  
the third yeare of  
Iehoiakim king of  
Iuda, and conti-  
nuing there vnto the first yeare of  
Cyrus King of Persia, and vnder-  
standing also by the scriptures, the  
number of yeares whereof the Lord  
had spoken vnto the Prophet Iere-  
mie, how that he would accomplish  
seauentie yeares in the desolation  
of Ierusalem: knew very well, that  
in the first yeare of Darius of the  
seede of the Medes, as also of  
Cyrus King of Persia, these  
seauenty

\* seauenty yeares were expired:  
 Whereupon he turned himselfe  
 vnto the Lord with fasting, and in  
 sackcloath and ashes, making his  
 confession, and praying: **O Lord**  
**God** which art great and fearefull,  
 and keepest couenant and mercy  
 toward all them which loue thee,  
 and toward them which keepe thy  
 commaundements: but we haue  
 sinned, and haue committed ini-  
 quity, and haue done wickedly:  
 yea, we haue rebelled, and haue de-  
 parted from thy precepts and from  
 thy indgments. For we would not  
 obey thy seruants the Prophets,  
 which spake in thy name to our  
 Kings, to our Princes, to our fa-  
 thers, and to all the people of the  
 land, **O Lord**, righteousness be-  
 longeth vnto thee, and to vs open  
 shame, as appeareth this day vnto  
 euery man of Iuda, and to the in-  
 habitants of Ierusalem: yea vnto  
 all Israell, both nere and farre off,  
 through all the Countries whither  
 thou hast driven them, because of  
 their

\* Both of the  
 Empire of Ba-  
 bylon, and to that  
 desolation which  
 Nabuchadnezzar  
 wrought in his  
 first yeare. Dan.  
 I. 2.

His whole prayer  
 will be no small  
 ornament to my  
 Booke, & light  
 to my discorde.

\* That is it.

Dan. 6. 4. 10. 20.

their offences that they haue committed against thee : O Lord, vnto vs appertaineth open shame, to our Kings, to our Princes, and to our fathers, because we haue sinned against thee. Yet compassion and forgiveness is in the Lord our God, albeit we haue rebelled against him. For we haue not obeyed the voyce of the Lord our God, to walke in his lawes which he hath laid before vs, by the ministry of his seruants the Prophets. Yea, all Israell haue transgressed thy law, and are turned backe, and haue not heard thy voice: therefore the curse is powred vpon vs, and the oath which is written in the law of Moses the seruant of God, because we haue sinned against him, and he hath confirmed his words which he spake against vs, and against our iudges that iudged vs, by bringing on vs a great plague: for vnder the whole heauen hath not bene the like, as hath bene brought vpon Ierusalem. At  
this

Marke wel that Daniel confesseth here that the cause of all these plagues that befall them, was for that they understood not the truth, the word of God.

this plague is come vpon vs, as it is written in the law of Moses: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth, therefore hath the Lord made ready the plague, and brought it vpon vs. For the Lord our God is righteous in all his works which he doth: for we would not heare his voyce. And now O Lord our God that hast brought thy people out of the land of Egypt with a mighty hand, and hast gotten thee renown, as appeareth this day, we haue sinned, we haue done wickedly: yet O Lord according to all thy righteousness, I beseech thee, let thine anger and thy wrath be turned away from thy Citie Jerusalem thine holy mountaine, for because of our sins, and for y<sup>e</sup> iniquities of our fathers, Jerusalem and thy people are a reproach to all that are about vs. Now therefore O Lord our God heare the prayer of thy seruant,

and his supplications, and cause thy face to shine vpon the sanctuarie that lieth waste, for the Lords sake, O my God, incline thine eare and heare: open thine eyes and behold our desolations, and the Citie wherevpon thy name is called: for we doe not present our supplications before thee for our owne righteousness, but for thy great tender mercies. O Lord heare, O Lord forgive, O Lord consider and doe it, deferre not for thine owne sake, O my God: for thy name is called vpon thy Citie and vpon thy people.

So here you see a prayer framed vpon a sound ground, and squared by that iust rule of Moses, and according to the forme of that by Salomon, with full assurance (being done according to that rule) that the Lord would shew himselfe a righteous iudge: and therefore whiles he was speaking and praying, and confessing his owne sinnes, and the sinnes of his people Israel, and

Leui. 26. 40. to  
the end, and  
1. King. 8. 46.  
to 54.

and presenting his supplications  
before the Lord his God for the ho-  
ly mountaine of his God : euen  
while he was thus praying (which  
was about the time of the euening  
oblation) came the Angell Gabriell  
vnto him to giue knowledge and  
vnderstanding of their deliuerance:  
and not onely, how that at the very  
beginning of his supplications, the  
commandement came forth to re-  
turne them from Babilen: but also  
from that very houre, the former  
seauenty yeares were to be multi-  
plied by seauen, and then should  
Christ the King the most holy be  
killed: and not for himselfe, but to  
confirm the couenant of olde,  
made for the many of all nations  
that would embrace the same. By  
the blood of which couenant, they  
should be freed from confusion, and  
redemed not onely from the bon-  
dage of the outward, but also of the  
spirituall Egypt and Babel: and  
which blood being shed for the re-  
mission of sinnes, and so; a reconci-  
liation

Dan 9. 21. 22.  
23. 24.

Gen. 12. 3. & 17  
7. 10 15 & Esai.  
16. 1. 10. 9 and  
Rom 4. 11. 12.  
16. 17. 23. 24.

Math 16.28.  
Dan 9.27.&  
Hebr 10.  
Dan.1.8.to end  
& 8.1. to end.

The summe of  
Moses doctrine  
was to shew that  
Christ was to  
suffer, and being  
risen from the  
dead, should giue  
life to the people  
and to the Gen-  
tiles, as you may  
see in Act. 26.  
22.23.

Zach 9.11.

liation of al their iniquities, should  
cause all sacrifice and oblation to  
cease. So y<sup>e</sup> here this welbeloued  
Prophet, who alwaies abode con-  
stat in the true worship of his God,  
notwithstanding the rage of the e-  
nemy, was shewed the summe and  
effect of all Moses : and was also  
heard in that which he required:  
for the Lord euer in wrath remem-  
bring mercy, doth also at this time  
remember his mercy, and promise  
of olde, made vnto their fathers:  
& so bringeth them to the holy hill of  
Sion againe, euen to that fresh  
springing mountain, from whence  
such gracious streames of doctrine  
continually issued as were suffici-  
ent ( if rightly vsed ) to coole the in-  
tollerable heat of all the soules that  
euer were, or shall be in the world:  
thither I say, were these Jewes the  
people of God againe brought. And  
from whence: euen from a most fil-  
thy pit, and that without any such  
water: which deliuerance was so  
great & miraculous, as that from

this



this time forward they were not to say any more, the Lord lieth, that brought the children of Israell out of the land of Egypt: but the Lord lieth, that brought them out of the land of the North, and from all the lands where he had scattered them: yea it was so strange, and so farre beyond their expectation, as that when it came to passe, they were enen like vnto men that dreamed, or as men awaked at so suddain a decree, and their mouths were then filled with laughter, and their tongues with ioy: yea they confessed that the Lord had done great and wonderfull things for them. But full soone doe they forget it, for notwithstanding all this his great mercy and iudgments he loved vnto them: yet still they rebelled against him, prophaning his holy Sabbathes againe, and making them daies of marchandice: and also ioyned themselves with strange women of the land, contrarie to the law: yea they greatly neglected the worke

Iere. 16. 14. 15

Psal. 126.

Nehe. 13. 15.

to 22.

Ezra 10. 10. to end.

Hagg. 1. &amp; 2. chapters.

c

Hagg. 1. & 2.  
chapters.

Hagg. 2. 15.

Hag. 1. 6. 10 12.

worke of his holy Temple and Citie, saying: The time is not yet come, that the Lords house should be built: but they thought it was high time to build for themselves: that so they might be settled againe in their sieled houses, though the Lords house lay waste. Wherefore he was again so displeased at them notwithstanding all their pretence of zeale, and shew of holinesse, that they were but as a polluted and an uncleane people in his sight: yea al the works of their hands, and that which they offered, was uncleane in the sight of the Lord: so that hee caused the heauen ouer them to stay it selfe from dewe, & the earth stayed her fruit: for when they had sowen much, they brought little in: yea, and when they came to their heapes of twenty measures, they found but ten: and to their wine presses, thinking to draw out fifty vessels, they found but twenty: and thus the Lord smote them with blasting, with Mouldew, and with

with Dayle, in all the labours of their hands, and onely to teach the to looke better vnto his he'v word, that so they might obey his will. And yet so; al this, would they not try therby, wherein they had done amisse, but thinke they should wel please the Lord, if they wept and fasted in the first and seauenth moneth, as they had done the seauentie yeares before, which was a thing that the Lord had not, neither would now approue: but telleth them, they should rather giue eare vnto his word, which by the ministerie of his Prophets he had deliuered vnto them. But in steede thereof they harden their hearts, and giue stout words against the Lord, saying: it is in vaine to serue God: and what profit is it that we haue kept his commandements, and walked humbly before him: Doe we not see that the proud are blessed, and that euen they that worke wickednesse, are set by ouers, and how they that tempt God are

Zach. 7. 3. 4. 5.  
6. 7.

Mala. 3. 13. 14.  
15.

Mala 4.4.

Mala. 1.1.

According to  
Dan. 2. 31. to  
46. & 7. 1. to  
the end, & 8. 1  
to the end, and  
11. 1. to the end.  
X 12.

are deliuered : As if they should haue said, Doe we not see that the Babylonians reigned ouer vs for seauenty years, and then we were deliuered : But what are wee the better for that: for al the time since, the Medes & Persians reigne and rule ouer vs. And likewise we are cursed in all the labours of our hands. But whereas they should haue looked into the booke of God, to see the cause of all this, they are as men blind : Yea, and although the Lord gaue them a special commandement, euen in the last clause of the olde Testament, to remember the law of Moses, which should lead them as it were by the hand vnto Christ, euen to that Angell of the couenant whome they desired to behold : yet most rebelliously doe they reiect the same, and so grow worse and worse, euen till at length they become Pharises, Sadduces, and such like beasts: wherefore the Lord suffereth most vile beasts, like vnto themselves to raigne

raigne still ouer them, euen vntill  
the comming of his sonne our Sa-  
uiour into the world. And then  
who so blind (as the Prophet spea-  
keth) as they? for whereas he, that  
Word, which in the beginning  
commended all things to haue a  
being, was now become flesh, and  
dwelt amongst them, whose glory  
they might haue beheld, as the glo-  
ry of the onely begotten Sonne of  
the father, full of grace and truth:  
yet would they not receiue him,  
no although he were the day spring  
which was now come from on  
high to visit them, & the true light  
which lighteneth euery man that  
cometh into the world: yet loued  
they darkness more then light, and  
to walke in the shadow of death,  
rather then in the way of life: yea  
and although he were that true  
King of Israell, by whom they  
should haue had deliuerance, not  
only from their mortall enemies,  
but also from their spirituall, euen  
hell and death: and also that high  
Sacr-

Esai 42.19.30.  
21.  
Gen. 1. &  
John 1.11.  
Luk. 1.78.

John 1.9.  
John 3.19.  
Ierc. 30.9.10. &  
Eze. 37.21.24.  
25. & Ierc. 23.5.  
6. & Psal. 132.  
11. to the end.  
& Luk. 1.68. to  
the end, and  
Hose. 13.14. and  
John 1.49.

Heb. 9. 9. 10. 11.  
 12. 13. Mat 27,  
 28. to 32. Mark  
 6. 3. according  
 to Esai. 53.  
 Math 2. 7. and  
 23. 33.  
 Math 20. and  
 Mark 15. and  
 Luk. 23. and  
 John 18. & 19.  
 & Actes 3. 13.  
 14. 15. & Mark  
 10. 33. 34. &  
 Luk. 23. & Act  
 4. 21. to 30.  
 Luk. 23. 4. 13.  
 14. 15. & Iohm  
 19. 14. 15. 21.

Sacrificer, whose Priesthood was  
 not made after the law of the car-  
 nall commandement, but after the  
 power of the endlesse life, even that  
 most holy and iust one: which was  
 seperated from sinners, and was  
 now come to enter for them, not  
 into the holy places made with  
 hands, but into the true Sanctua-  
 ry, euen the very heauen it selfe,  
 and there to appeare in the sight of  
 God, to make intercessiō for them:  
 yet would they not acknowledge  
 him so to be, but despised him, and  
 most shamefully reiected him,  
 counting him most base and vile,  
 and had no desire at all vnto him,  
 but drew away their shoulders,  
 and became stiffnecked, and of vn-  
 circumcised hearts and eares, yea  
 a generation of very Wipers, still  
 stopping their eares like deafe Ad-  
 ders, and hardening their hearts  
 against him, untill at length they  
 utterly denied him to be their king  
 in the presence of Pilate the Ro-  
 mane gouernour, saying, We haue  
 no

no King but Caesar. And so ioyne  
 with the Romans to crucifie the  
 King of glory, euen the Lord of life,  
 whom Pilate, as bad as he was,  
 could not chuse but confesse him to  
 be their King, & also to pronounce  
 him guiltlesse, and to say he could  
 find no cause at all of death in him:  
 yea and although the deuils them-  
 selues, could not chuse but confesse  
 him to be that holy one of God, yet  
 desired they rather to haue Bar-  
 abas a myrtherer giuen them, then  
 the Lord of life: saying, Let him be  
 crucified, let him be crucified, and  
 let his bloud be vpon vs, and vpon  
 our children for euer. And so accor-  
 ding to their owne wish it befell  
 them: for most wofull curses hath  
 the Lord pronounced against the,  
 and his wrath (as the Apostle saith)  
 is come on them, euen to the very  
 vttermost, and hath scattered them  
 as vagabonds detested ouer the  
 whole earth: for before that gene-  
 ration passed, they fell on the sword  
 of the Romans, who as with a  
 sword

Mark. 1. 24.  
 3. 11. & 5. 2. to  
 18. & Luk. 4  
 34.  
 Luke 23. 21  
 Math. 23. 13.  
 to the end.  
 1. Thes. 2. 16

Math. 24. 34

Math. 24. 15.  
& Dan. 9. 27.

Luke 21. 20.

Rom. 11. 22.

cloud wrought a final confirmation of them, their Citie, and Sanctuaries, euen to bitter desolation, according as our Saviour standing on mount Oliuet had told them, and referred them to Daniell the ninth: saying, When you see the abomination of desolation spoken of by the Prophet Daniell, standing in the holy place: Let them that read it, consider of it: that is, when you see Ierusalem besieged by the abominable campe of the Romane infidels, then know that your destruction is nere: which before that age passed came to passe, euen those daies of vengeance, of wrath, and of great distresse to that land and people. So that here we may say, especially with the Apostle, Behold both the louing kindnesse and the seuerity of the Lord: his louing kindnesse towards the sonnes of Abraham, so long as they continued in the faith of Abraham: his seuerer seuerity, so soon as they became bastards, revolting from the faith.



saith of Abraham: for as our Saviour told them, if they had bene the sonnes of Abraham, they would haue done the works of Abraham, that is, they would haue belueued in him as Abraham did: but saith he, you goe about to kill me, and so did not Abraham: but contrarywise he saw my daies, and greatly reioyced: yea and many others desired greatly to haue seene these daies that you see, and would also haue reioyced: but you seeing, will not see, and hearing so many testimonies giuen of me, yet will you not vnderstand, that the sayings of the Prophets might be fulfilled.

Now if you aske me in what sort the Prophets before time had testified of Christ, whereby they might haue known him to be that Messias, that should come into this world: the answer is very plentifull, and very plaine, and many of them did know that then was the time that the kingdom of God was to appeare, & all the sort of them might

¶ 2

haue

John 8.39.

Gen. 12.3. &

15.6.

John 8.40. 56.

Math. 13.17. &

Luke 10.14.

Mark. 15.43.

& Luk. 23.51.

& Luk. 2.25.

38.

Dan. 9. 21. to  
end.

The Angell Gabriell taught Daniell the summe of al the doctrine touching Christ and al the destruction of the Jewes, for not receiuing him.

Math. 21. 23. 34  
10. 30. & Actes  
3. 24. Heb. 1. 1

Gene. 2. 16. 17  
& 3. 1. to end.  
and Rom. 5. 12  
to end.

haue knowne as well, if they had considered wel of the ninth of Daniel: for there doth the Angell Gabriel tell Daniel, when Christ the King should be killed, even to the very houre of the day wherein hee died. Likewise they had Moses and all the Prophets even vnto Iohn, to leade them as it were by the hand vnto Christ, and that at sundry times, and in diuers manners: so that it will not be amisse to runne briefly them ouer; to shew you in what sort (as neere as I can) hee was described vnto them. First then, where as Adam by his disobedience brought not onely death vpon himselfe, but also vpon all his posterity, and withall lost that dominion and Lordship he had ouer the creatures of God, enen the very day of his creation, the very same day was Christ proclaimed heire of the world, and a full conquerour of Sathan, in these words: I will put enmity (saith the Lord vnto Sathan) betwene thee and the

the woman, and betweene thy seed  
and her seed: thy seed shal bruiſe  
the heele of the ſeede of the woman:  
but her ſeede, even he that ſpeciall  
ſeede, meaning Chriſt, ſhal breake  
thy head: the which came ſo to  
paſſe, when as the fulneſſe of time  
was come: that is, when as our  
ſaviour tooke the nature of man  
upon him, and ſo through death de-  
ſtroyed him who had the power  
thereof, that is to ſay, the Deuill  
thru the ſerpent. The which ſeed  
of the woman, was alſo ſaide by  
Noe, to be the bleſſed God of Sem,  
whom alſo Sem reſembled. He was  
alſo ſaide by the Lord himſelfe, to  
be that ſpeciall one ſeede of Abra-  
ham, Iſaack, and Iacob, in whom all  
the Nations of the earth ſhould be  
bleſſed. Likewise hee was ſpoken  
of by Iacob, to be that ſpeciall child  
Shile, the Lion of the tribe of Iuda,  
who if hee did but lie downe and  
come, none durſt ſtirre him by, and  
that unto him the people ſhould be  
gathered: the which Lion of the  
tribe

Gen. 3. 15. &  
Roue. 12. 7. to  
11. & Iohn 16  
33. & Rom 16  
26. & Col. 2. 15  
Heb. 2. 14. 15. &  
12. 31  
Gen. 9. 26. and  
Rom. 9. 5  
Gen. 12. 3. and  
26. 4. & 28. 14  
& Actes 1. 25  
& Luk. 19. 9  
Gen. 49. 10. &  
Reue. 5. 1. and  
Math. 5. 1. and  
Iohn 6. 5. 10.

Iob 19. 25. 26  
27. & 1. Cor.  
15. 2. to end.

Exod. 13. 20. &  
Heb. 8. 6. & 13.  
20.

Num 24. 17.

& Math. 2. 2.

Deut. 18. 15. 18.

19. & Actes 3.

22. 23. & Iohn

1. 47. 48. and

Math. 17. 5. 2.

1. Sa. 7. 13. 14.

& Luk. 1. 32.

33. & Heb. 1. 5.

Psalm 2. 7. &

Heb. 1. 5. Actes

13. 33. 33.

Psal. 40. 6. 7. 8.

to 12. & Hebr

10. 5. to 10

tribe of Iuda, that holy man Iob  
saw to be his redeemer, and was  
most assured to see him one day  
with his own eyes, and none other  
for him, although woimes should  
destroy that body. Hee was also  
said by the Lord himself, to be that  
Angell of the covenant that kept  
their fathers in the way, & brought  
them into the land of Canaan, as  
also that starre of Iacob, whom Ba-  
laam, Prophet false though hee  
were, saide to strike the coastes of  
Moab, and to subdue all the sounes  
of Seth. Hee was also said by Mo-  
ses, to be that great Prophet, who  
the Lorde would raise like vnto  
him; vnto whom all the worlde  
should hearken: as also by the  
Lord himselfe, that he should build  
an house vnto his name, and that  
he should establish the throne of his  
kingdome for ever, and that hee  
should say vnto him, I will be thy  
father, and thou shalt be my sonne.  
Likewise it was said of Christ by  
the Prophet David, that the Lord

said vnto him: Thou art my sonne,  
 this day beget I thee: and that  
 for as much as the Lord delighted  
 not in sacrifices, he should come to  
 doe the will of God: That in his  
 heart his whole lawe should fully  
 rest: That he would not conceale  
 the righteousnesse thereof, but de-  
 clare it in the great congregation,  
 euen in the middell of the congre-  
 gation, would he declare the name  
 of the Lord amongst his brethren,  
 & hold that notwithstanding that,  
 yet would the Kings and Princes  
 of the earth assemble themselues  
 together against him: That they  
 would make him the contempt of  
 the people, haue him in derision,  
 mocke him, and nod their heads at  
 him. That they would hit him in  
 the teeth, with the trusthee had in  
 the Lord, as though his hope there-  
 in had bene frustrate: That they  
 would like Bulls of Bashan, nay  
 like dogges compass him about,  
 pierce his hands and feete, giue  
 him vinegar to drinke, cast lots vp-  
 on

Psal. 22. 32 &  
 Heb. 2. 12. and  
 Iohn 17. 26.  
 Psal. 2. & Actes  
 4. 25. & Reuel.  
 2. 27. and Luk.  
 13. 6. to 15. &  
 Actes 4. 25. to  
 29.  
 Psal. 22. 6. 7. 8.  
 12. 16. 18. and  
 Math. 27. & 9.  
 24. and 26. 66.  
 67. 68. & Mar.  
 15. and Luke.  
 22. and 23.  
 Math. 12. 14.  
 and Mark. 13  
 18. and 14. 1.

John 19. 14 &  
Exo. 12. 46. &  
Zach. 12. 10  
Luk. 23. 34. 36.  
and Iohn 19  
22. 24  
Psal. 2. 6. 8. 12  
and 18. 43. and  
Reue. 14. 1  
Psal. 2. 8  
Psal. 72. 10. 16  
Math. 2. 1. 2. 10  
Psal. 78. 44  
Math. 8. 5. to 11  
14. and 9. 18. 27

\*Psal. 1. 11. But  
not with a hypocritical kiss,  
as Iudas, Mark.  
14. 4. but with  
such as was  
Maries in Luke  
7. 45. and Iohn  
11. 1.

on his garments, and part them  
unto all them: and yet notwithstanding  
standing at this their spight, the  
Prophet sheweth that the Lord  
would laugh them to scorn, and  
breake them to pieces like a pot-  
ters vessel. That he should set  
Christ as King upon the holy hill  
of Sion, and deliuer him from the  
contentions of the people: That he  
would graunt him the heathen for  
his inheritance, and the uttermost  
parts of the earth for his possession:  
That he should be the head there-  
of, and that a people whom he had  
not known, should serue him, euen  
such as were the kings of Persia,  
and of the Isles, who should bring  
him present, and also such as were  
the Kings of Sheba and Seba, who  
should bring him gifts: yea, and  
that all things upon earth should  
worship him; & all Nations serue  
him; and that as some as they  
should heade him, they should obey  
him, and be in subiection to him:  
That whosoever would not kisse  
the

the some, should be care to perish: but those that would put their trust in him, should be blessed for ever more.

Againe, it was saide of him by the same Prophet, that hee would so lone righteousness and hate iniquity, and bee so carefull for the house of the Lord, that the reule he would haue thereof would euen eate him vp: and that the Lord would therefore annoint him with the oyle of gladnesse about his fellows: That hee would cause his name to be remembered through out all generations, euen his glorious name for ever and ever: And that all Nations should blesse him, and bee blessed in him, and giue thanks vnto him world without end. And that notwithstanding all the rage of the diuell and his Ministers, yet should none euill come neere vnto him, for the Lord would giue his Angels charge ouer him to keepe him in all his wayes, that he should not hurt his foete against

Psal. 45. 7.  
Psal. 69. 9.  
Math. 11. 11.  
13. and Marke  
11. 15, 16, 17.  
Psal. 45. 7. and  
Iohn. 3. 34.  
Psal. 45. 17. &  
17, 18, 19.  
Psal. 9. 11. 12.  
Math. 4. 4.  
Psal. 118. 21. &  
Actes. 4. 10. 11.  
Psal. 16. 10. and  
Actes. 2. 22. to  
37. and 13. 35  
to 40.

Psal. 8. & Hebr.  
 2. 6. to end  
 Psal. 68. 18. &  
 Ephc. 4. 8. and  
 Actes 1. 9. 10  
 11. and 2. 34  
 35. 36  
 Psal. 110. 1. and  
 Math 27. 42. to  
 end. & Luk. 22  
 69. 70. & Actes  
 7. 5. 6.  
 Psal. 110. 4. and  
 Heb. 5. 6. and 6.  
 10. and 7. 1. to  
 end. and 10. 12  
 13.

Cant. 1. 6

Cant. 1. 3

a stone. And that notwithstanding  
 himselfe should be that stone which  
 the builders would refuse, yet  
 should hee be made the head of the  
 corner. Moreover, this holy Pro-  
 phet sheweth, that the Lord would  
 not leaue the soule of Christ in  
 graine, neither suffer him his holy  
 one to see corruption: That hee  
 would raise him vp from death to  
 life, and crowne him with glory  
 and honour: That hee should as-  
 cend on high, and leade captiue  
 captiue: That he should sit at the  
 right hand of God, vntill hee had  
 made his enemies his footstole:  
 And lastly, that he should continue  
 there a Sacrificer for ever after  
 the order of Melchisedech. And ther-  
 fore not onely this Prophet, but al-  
 so the whole Church desired him  
 whom their soule most dearly lo-  
 ued, that it would please him to  
 shewe them, where his abiding  
 was, and to draw them after him,  
 that so they might runne and be-  
 holde King Salomon, euen runne  
 and



and beholde him with the crowne  
wherewith his mother crowned  
him in the day of his marriage, and  
in the day of the gladnesse of his  
heart.

Againe, it was said of Christ by  
the Prophet Esaiah, that there  
should come a rod forth of the stock  
of Iſhai, and a graffe should growe  
out of his rootes, vpon whom the  
spirit of the Lord should rest, euen  
the spirit of wisdom and vnder-  
standing, the spirit of counsell and  
courage, the spirit of knowledge,  
and of the feare of the Lord. That  
a virgin should conceiue and bring  
him forth: That they should call  
his name Emmanuel, that is, euen  
God with vs: that they should call  
his name Wonderful, Counsell-  
our, the mighty God, the euerla-  
sting Father, the Prince of peace.  
And that whereas the faithfull Ci-  
ty had lost both iudgement and ius-  
tice, Christ should come and sit  
vpon the throne of Dauid to order  
it, and to establish both iudgement

Cant. 3. 11

Esai. 11. 1. 2. &amp;

Rom 15. 13

Esai 7. 14. and

Math. 1. 22. 23

Esai 9. 6. and

Luk 1. 31. to

34

Esai 11. 25

Esai 9. 7. and

Luk 1. 32. 35

Esai 40. 3. 5. &amp;

Math 3. 1. 2. 3

and Mark 1. 3

and Luk 3. 4

and

Esai. 42. 1. and  
 61. 1, 2, 3. and  
 Iohn 1. 33  
 Math. 2. 16, 17  
 & Mark. 1. 10  
 11. and Act. 1  
 38.  
 Math. 9. 35. &  
 11. 1. & Marke  
 1. 38. 39. Esai.  
 35. 4. & Mark.  
 15. 30. 31.  
 Esai. 61. 1, 2, 3.  
 and Luk. 4. 17.  
 to 24.

and iustice thereon for ever. More-  
 over, it was said by the same Pro-  
 phet, that a voyce should goe be-  
 fore him in the wilderness: That  
 it should cry, prepare the way of  
 the Lord, make straight in the De-  
 sert a path for our God: That the  
 glory of the Lord should be revea-  
 led by him, and that all flesh should  
 see it together. That the Lorde  
 would say of him, Behold my ser-  
 vant, upon whom I will stay, mine  
 elect, in whom my soule deligh-  
 teth: That the Lorde would an-  
 oint him with his holy spirit, and  
 send him to preach good tidings to  
 the poore, to bind up the broken  
 hearted, to preach libertie to the  
 captives, and to them that were  
 bound, the opening of the prison:  
 That by him the eyes of the blind  
 should be lightened, and the eares  
 of the deafe be opened: That the  
 same man should leap as an Hart,  
 and the stumpe mans tongue should  
 sing for ioy. That he should preach  
 that most acceptable yeare of the  
 Lord,

Lord, even that great Jubilee, whereby they might enjoy beauty for albes, the oyle of ioy for mourning, and the garment of gladnesse in skerde of the spirit of heavinesse. And moreover, that he should make vnto all people a feast of fat things, even a feast of fined wines, and of fat things, full of marrow, and of wines, fined and purified. And that he should destroy the cowering that cowered al nations, that so the people that walked in darknesse might see great light, and that they that dwelled in the land of the shadow of death, might say, that vpon them great light had shined. And that not onely hee should be given for a light of the Gentiles, but also for a couenant of the people, even to bee the full glory of them, and the ioy of the whole earth: because that like sheepe they had al gone astray, and so; that they had turned every one vnto their owne waies: Therefore the Prophet sheweth, that Christ should be wounded for all their transgres-

\* Every fifth year was a year of Jubilee, when in which all bond-men, prefiguring that redemption which they should receive by Christ his death, which came to passe in the 28. Jubilee. Math. 26. 26. to 31. & Mark. 14. 21. to 27. and Luk. 22. 14. to 22. & Math. 22. to 15. and Reue. 19. 9. Esai. 9. 2. and Math. 4. 13. to 18. Esai. 42. 6. and 49. 6. 8. Luk. 2. 32. Esai. 53. 6. Esai. 53. and 1 Pet. 2. 24. 25. Actes 8. 26. to 40.

Esai 50.6,7.8  
and Math 26  
66.67. and  
Mark. 15.18  
19.

Esai. 53. and  
Math. 8.17. and  
Mar. 9.13.

\*A far greater & more grievous burden to be borne, then ever bare the scape Goate in  
Leuit. the 16.  
31.33.

Esai. 53.12. &  
Mark. 15.28.  
and Luk. 23  
37.

transgressions, and broken for their iniquities. That the chastisement of their peace should be upon him, and that with his stripes should they be all healed. That he should be oppressed, afflicted, brought as a sheep to the slaughter: & yet should hee not open his mouth against them. That his backe should meeete with smiters, his cheekes with nippers, his face with shame and spitting, and yet should he not hide it from them, but put it forward as a flint. That notwithstanding Christ would poure out his soule unto death as an offering for their finnes, \* beare al their infirmities, carry all their iniquities and sorrowes on his back: yet would they iudge him as one plagued and smitten of God: yea the Prophet sheweth, that they would condemne him amongst the transgressors, and make his grave with the wicked. That they would despise him, reiect him, and account him as one without forme or beauty:

yea

pea and although he should be as a Sanctuary, yet would they make him as a stone to stumble at, and as a rock to fall upon, euen to both the houses of Israel, should he become as a snare, and as a net.

Againe the Prophet sheweth, that notwithstanding they for their parts wold forsake him, yet should he be the roote of Iffai, stand vp for a signe vnto the people, to the intent that all nations should serue vnto him, because his rest should be glorious. And that the Lord would stretch out his hand againe the second time, that so he might possesse the remnant of his people, euen of his people which should be left of Assur, of Egypt, of Bathyas of Ethiopia, of Elam, of Shinar, of Hamah, and of the Isles of the Sea, and that he would destroy the towne of the Egyptian Sea, and with his mighty wind lift vp his hand ouer the river, and smite him in his seauen streames, and cause men to walke therein with shoes: that

Mark. 6.3

Esai. 8. 14

\* But whosoever  
stumbleth there-  
at, as they did, he  
grindeth him to  
pouder, as you  
may see in Luke  
10. 18.

Act. 4. 10 11. 1

Esai 41. 10. 20

end.

Esai. 56. 8

Esai. 61. 1. to  
end.

Math. 2. 1. 2  
10. 11. and 8.  
10. 11.

Mark. 11. 17  
Esai. 25. 8 9  
and Reuc. 7. 17  
and Luk. 2. 16  
to 33.

that so there might be a path to the remnant of his people which should be left of Ashur, even a path to seek him unto his Signe that should be set by, not onely for the natural Israel dispersed, but also for all nations and strangers that would cleave unto the Lord: as for them of Median, of Ephah, of Sheba, of Gebai, of Dedan, and of Beder, and that all these would bring gifts of gold, of incense, and of all their riches to the house of the Lord, and set forth his praises therein, to the intent they might be accepted upon him, the holy Altar, and that by them the house of the Lord might be beautified. That they should say of him, Lo, this is our God, we have waited for him, and he will save us: Lo, this is the Lord, we have waited for him, we will rejoice and be full in his salvation, because as saith this Prophet, he should destroy death for ever, and wipe away teares from all faces, and because he would take away the rebukes

bukes of his people from all the earth. And moreover, for that he should haue the key of the house of Dauid committed to his charge, and power giuen him to shut, and no man to open, and to open, and no man to shut against him: and for that in mercy should his throne be prepared, and for that he should sit vpon it in stedfastnesse in the tabernacle of Dauid, iudging and seeing iudgment and halting iustice: and for that he would not be discouraged, vntill he had brought forth iudgment in truth, and vntill he had established both iudgment and iustice in the earth, that so the Gentiles might wait for his law, though Israel would not so: and therefore saith this Prophet: Though Israel would not be gathered by him, yet should he be most glorious in the eyes of the Lord, and be giuen as a light to the Gentiles, that so he might be their saluation vnto the end of the world.

Lastly, Christ was scene by this

Esai. 22. 20. 20.  
end and Reue.  
3. 7.

Esai. 16. 5

Esai. 42. 1. 4.  
and Math. 12.  
17. to 22

Esai. 49. 6  
and Actes. 13.  
46. 47.

Efai. 6.  
Iohn 12. 41

Efai. 62. 11

Efai. 60. 1

Mich. 5. 2. and  
Math. 2. 5. 6. &  
Iohn 7. 41. 42

Hofc. 3. 5

euangelicall Prophet, sitting vpon his glorious and high throne, and the Seraphins standing before him, and crying holy, holy, holy, is the Lord God of hostes, the whole world is full of thy glory. And therefore the Prophet maketh a proclamation, saying: behold thou daughter Sion, thy Saviour commeth vnto thee: behold his wages is with him, and his worke before him. Arise therefore O Ierusalem, and be bright, for thy light is come, and the glory of the Lord is risen vpon thee.

Againe it was said of Christ by the Prophet Micheas, that notwithstanding Bethlehem were but little amongst the thousands of Iuda, yet should there come one thence who should rule in Israel: euen one, whose goings forth had bene from the beginning, and from euerlasting. And by the Prophet Hosea to be that King David, vnto whome the Israelites should seeke, and of whom the Lord would say,

Out



Out of Egypt haue I called thee my sonne. The which sonne by the Prophet Ieremie, was said to be that noble Ruler that should arise from amongst themselves: as also that righteous brach which should grow vp vnto the house of Dauid, to performe those good things promised to the house of Israell and Iuda. And by the Prophet Ezekiel, to be that one Shepheard, which should be set ouer them to feede them, and to be a Prince amongst them, and to be that plant of renowne, vnto whome the crowne and diademe did specially belong: as being that Michaell their chiefest Prince (as saith the Prophet Daniell) who would stand vp for their defence, and so deliuer them, not onely from those beastly Kingdomes that long time ouerruled them here on earth: but also as the Prophet Hosea saith, euen from the Kingdome of hell and death.

Moreouer, it was said of Christ againe by the Prophet Daniel, that

R2 notwithstanding

Hose. 11. 1. &  
Math 2. 14. 15  
Iere. 30. 21

Iere. 23. 5. and  
33. 14. 15. and  
Rom 1. 3. 4 &  
Luk. 3. 68. to  
76.

Ezech. 34. 23  
24. 29. and  
Mark. 6. 34. to  
45.

He came not on-  
ly to feede their  
bodies, but also  
their soules with  
the true bread of  
life, which was  
him selfe. Ioh. 6.

Ezek. 31. 26. 27  
Dan. 12. 1

Dan. 7. 17. 22  
26. 27

Hose. 13. 14

Dan. 2. 34. to

46.

Dan. 7. 13

Dan. 3. 44. 45

and 7. 14. and

Luk. 1. 33.

Amos 9. 11. &amp;

Actes 15. 15

16. 17.

Agge. 2. 5. 6. 7

notwithstanding Nabuchadnezer saw him to be but as a base stone in his base eyes, yet such a stone he was in the eyes of Daniell, as should dash those heathly Kingdomes all to powder. That he should become a great Mountain, and that the whole earth should be filled with his glory: that he should come in the cloudes of heauen, and approach againe vnto the Auncient of daies: That the Lord God would giue him dominion, honour, and a kingdome, that should neuer be destroyed, and that all people nations, and languages, should serue him.

Again e it was said of Christ by the Prophet Amos, that he should raise by the tabernacle of Dauid that was fallen downe, That he should raise by the ruines thereof, as in the daies of old. And therefore saith the Prophet Agge vnto the people, be not discouraged, but haue patience yet a little, and you shall see, that euen he the glory and desire

desire of all nations, will speedily come: Therefore reioyce greatly O daughter Sion, saith the Prophet Zacharie: shout for ioy O daughter Ierusalem, because thy King commeth to thee: euen he doth come to thee, whose name is called the branch, and he by whom thy Temple shal be built: euen one that shal beare the gloze of the Lord, that shal sit and rule vpon his throne, and be a Priest thereon for euer: euen one, who notwithstanding will come poorely, as riding on an Asse, yet shal all mountaines be made as plaines, that against him will stand vp: one that shal be able to saue not onely himselfe, but Ierusalem also: euen to saue Ierusalem, saith this Prophet, should Christ be able though the blood of his everlasting covenant.

Moreover, it was said of Christ by the Prophet Ieremie, that in his daies Iuda should be saued, and Ierach should dwell safely: That

A 3

they

Zach. 9. 9

Zach. 6. 12. 13

zach. 9. 9 and  
Math. 21. and  
Mark. 11  
Zach. 9. 9. 11  
& Iohn 10. 17  
18. & Actes 5.

One that shall  
be able to bring  
forth the head  
stone of the Temple,  
& that with  
showing and  
crying Grace,  
Mercy, unto it.  
Zach. 4. 7  
Iere. 23. 6. and  
33. 26.

Ezech. 37. 15  
to end.

Ier. 23. 6. and  
33. 16.  
Mich. 4. 8. & 5  
chapters.

And yet would  
they not know  
him that was  
their peace, as  
you may see in  
Luk 19. 42

Zach. 10. 12.  
13. 16. 17. and  
Math. 26. 15  
and 27. 9  
But true sheep-  
heard would doe  
both, and come  
to that end, as  
you may see in  
Luk. 19. 10.

they should be no more denided in-  
to two kingdomes, as saith the  
Prophet Ezechiell, but that they  
should be as one people, and haue  
one king to raigne ouer them, euen  
one king whose name, as saith the  
Prophet Ieremie, they should call  
the Lord our righteousnesse. And  
therefore saith the Prophet Miche-  
as, Why dost thou cry out with la-  
mentation, O daughter Sion, as  
though there were no king in thee:  
Be not afraid, for one shall raigne  
in thee for euer: euen one that shall  
stand and see in the strength of  
the Lord, and in the maiestie of the  
name of the Lord his God: euen  
one, who shall be thy peace, when  
Assur, or any such like commeth a-  
gainst thee. And yet for all this  
would they value him for nought,  
saith the Prophet Zacharie, euen  
value him for thirty small pieces  
of siluer. And that because they  
would so doe, he sheweth that the  
Lord would raise by a shepheard,  
euen a shepheard that would not  
looke

looke the thing was lost, neither would he heale the thing was hurt: that would not feed the thing that would stand by, but eat the fat, and leaue the flocke: euen one that would in no wise lay downe his life for his shepe. And therefore it was said by the Prophet Daniel, that when Christ the true shepe heard should come: that he would lay downe his life for his shepe, and not for himselfe: that he would confirme the couenant for them, and seale it with his blood: That he would cause all sacrifice and oblation to cease: that he would consume wickednesse, and abolish sinnes: that he would make reconciliation for iniquities, and bring in euerlasting rightedynesse: that he would seale vp vision and prophetic. And lastly, that the whole common weale of Iudea should be consumed, by that abhominable campe of the Romane infidels, euen consumed and washt away as with a floud, if they would not regard

Iohn 10.11  
Ioh. 10.12 13  
Dan. 9.24. to  
end. and Math.  
20.28. & Mark  
10.45. & Iohn  
15.27. 18. and  
Rom. 5.8.

Mala. 3. 1. 2. 3.  
& Mar. 1. 1. 3.

Mala. 4. 4.

regard this true King, Priest, and Shepheard. And therefore it was said by the Prophet Malachie that the Lord would send his messenger before him to prepare his way, and that the Lord whome they sought, should speedily come to his Temple: euen that messenger of the couenant whome they desired to behold. But yet saith the Prophet, like a purging fire, and like fullers sope, that so he might trie them euen as siluer is tryed. And therefore the Lord gaue them a speciall commandement euen in the last clause of the old Testament to remember the law of Moses his seruant; which he commaunded him in Horeb for all Israell, with all his statutes and iudgments: all which should lead them (if they would) vnto Christ this Angell of the euerlasting couenant.

And thus you see in part, after what sort the Prophets did paint out Christ vnto them, who when he came, did all things that before were

were written of him, that so all these sayings of the Prophets might be fulfilled: and yet believed they not in him, no although he had done so many great works and miracles before them, but still despised the counsell of God against themselves, and would not daunce nor leape for joy, no although the Prophets, as you see, had continually piped unto them. Now if you marvaile how they could be so blind as not to see, since the light was so bright, and Christ so plainly manifested unto them: I will shew you why in few words: that is, because they knew not the scriptures: for so our Saviour doth tell them, saying: We erre not knowing the scriptures. For whereas they should haue made the word of God their onely meditation, they had established in stead thereof the precepts and doctrines of men, and so made the word of God of no authority, as our Saviour also telleth the m

Besides

Luk. 24. 25, 26.  
27. 44. 46. &  
Actes 13. 29  
Iohn 12. 37.

Luk. 7. 30. 31  
32.

Reade Acte. 7  
51. 42

Math 22. 29  
& Mark 12. 17  
Math. 15. 6. 7. 8  
9. & Mark 7  
7. 8. 9. to 14

Mark. 12. 10.

John 5. 45. 46.  
47.Math 13. 12. 13.  
14. 23. & Mark  
4. 23, 24, 25.

Besides, it was so farre from their delight, as that they had scarce read so much thereof, as that one part which told them that the stone which they would refuse, should bee made the head of the corner. And therefore because they had thus cast off the law of the Lord of Hostes, and would not beleeue the writings of Moses and the Prophets, all which would haue ledde them vnto Christ: No maruel was it though he cast off them: neither that he should take from them, that little vnderstanding which they seemed to haue, according as hee telleth his Disciples, saying: To him that hath shall be giuen in more abundance, and to him that hath not, shall be taken away euen that little which he seemeth to haue: so that to those that had a desire to know the Booke of God, which painted them out the Pellias, to them it was giuen to know the secrets of the Kingdome of Heauen: but to all those that

caſe



cast it off, to them it was not giuen. So that in them was fulfilled the Propheſie of Eſaias, which propheſie ſaith, by hearing they ſhould heare, but not vnderſtand, and ſeeing they ſhould ſee, but not perceiue. And the reaſon was, for that their hearts were wahren fat, and their eares were dull of hearing: and alſo with their eyes they winked, leaſt they ſhould ſee, and ſtopped their eares, leaſt they ſhould heare, and ſo vnderſtand with their hearts, and ſhould haue returned, that hee might haue healed them. And therefore as the Apoſtle ſaith, when men regard not to know the Lord aright by his holy word, no more doth he regard to know them but giueth the vp into a reprobate minde, and alſo to follow their owne inuentions in all things, and ſo to runne to their owne deſtruction, for not obeying the Sonne of God. For as it is eternall life to knowe one true and euer-living God, and to belceue in his Sonne whome

Eſai. 6. 9. 10 &  
Math 13. 14. 15.  
& Mark 4. 11.  
12.

Rom. 1. 28.  
Pſal. 81. 11. 12.  
Proa 29. 30  
31.

Iohn 17. 3.

Iohn 3.36

Deut.6.6.to 10  
and 11.18.19.20  
& Iosh.1.8.and  
Deut.32.46.47.  
& Psal.1.and  
Mala.4.4  
Psal.95.7.8 and  
Hebr.3.7.8  
Esa.55.6.  
Pro.1.28.29.

whom he the father would, or now hath sent: so hee that belceueth not in y<sup>e</sup> Sonne, nor obeyeth his voyce shall neuer see life, but the wrath of God abideth on him. Now his voyce was, that they should continually meditate in his lawe, the which should leade them vnto Christ: but they did not, and therefore well worthy to bee blinded as you see: for men must learne to heare the voyce of the Lord, while it is called to day, and to take heede how they harden their hearts when the voyce of God dooth call, least when they would, they shall often call themselues, and not be heard. Now if iudgement beginne at the house of the Lord in this sort as you see, what shall we thinke befell the rest of the nations before the comming of our Saviour into the world: Surely they escaped not: for the Lord hath rendered vengeance vnto all those that haue not knowen him, and which haue not obeyed vnto the Gospell of our Lord.

Lord and Saviour Iesus Christ:  
 not onely vnto the Iewes and the  
 Citie Ierusalem where his name  
 should haue bene called on, who  
 most of al deserued it, because most  
 graces were offered vnto them:  
 but also vnto all nations in the  
 world hath hee sent the cup of the  
 wine of the greatnesse of his indig-  
 nation, and hath entred into iudg-  
 ment with all flesh: sozasmuch as  
 they haue not desired the know-  
 ledge of his holy lawes: and sozaf-  
 much as he left not himselfe with-  
 out witnesse to any nation, in as  
 much as he gaue them raine from  
 heauen and fruitfull seasons, and  
 filled them with all good things in  
 great aboundance. Therefore all  
 those nations or people that haue  
 refused the knowledge of him, hee  
 hath also refused them. And as  
 they regarded not to know him a-  
 right by his holy word, neither had  
 any delight at all therein, but cast  
 it off: euen so hath he cast off them,  
 and giuen them vp into reprobate  
 minds,

Read Iere. 25.  
 I 2. to end. and  
 you shall see there  
 what befell them.

Acte. 14. 16. 17.

Rom. 1. 18. to  
 the end.

Psal. 130. 5.

Job. 21. 14. 15.

Rom. 10. 18.

minds, as the Apostle saith. And thus hauing laid his iudgment before our eyes hitherto, we see what is become of all those that haue said vnto God, depart from vs, and haue not desired (aboue gold) the knowledge of his holie lawes, the which lawes should haue bene esteemed of them aboue gold, yea aboue much fine gold: and also haue bene more sweeter vnto their hearts then the hony or the hony combe vnto their mouthes: and looke how precious it should haue been vnto the Jewes so ought it to haue bene to all other Nations in the world, for all nations heard thereof, or at least wise might haue done: and thus much of the iudgments of God from the beginning of the world, to the utter casting off of the Jewes.

The

The iudgments of God vpon the  
 Romane Emperours the first beast,  
 13. as also vpon the Popes their  
 successors the latter beast, and  
 on all them that receiue  
 the beastes marke.



Since we haue sene the  
 iudgments of God frō  
 the beginning of the  
 world hitherto, and al-  
 so the cause why, which was the  
 neglect of his holy word, in the  
 which word they might haue sene  
 his will, and so haue knowne his  
 true worship let vs proceede in  
 brieve sort, and lay the like before  
 our eyes euen from our Saviour  
 his time vnto the end of the same.  
 First then we are to remember,  
 that after the destruction of the  
 low Ierusalem was that to beful-  
 filled which was spoken of by the  
 Prophets, that is, That a Ierusa-  
 lem should bee built, the name  
 here of should bee called, the Lord  
 is

Ezek. 48.35.

Esaï. 1. 2. 3. and  
Mich. 4. 1. 2  
Ezek 47 and  
Zach. 14. 8.

Ezek. 47. 12

Ezek 47. 8. 9

Esaï 61. 3. and  
55. 1. 2. 3. and  
Apo. 12. 17. &  
Psal. 1. 2. 3. and  
1. Corin. 3. 6. 7  
Math. 4. 19. &  
Iohn 4. 10.

is there: and that this Citie should be lifted up aboue all mountaines: and that frō the Sanctuary thereof should goe waters of life, which should runne to the east sea, and to the west sea: and that there should be plenty thereof both in Summer and Winter: and that whatsoeuer tree should be planted by the riuer of waters which should runne out of the Sanctuary of this Citie, the lease thereof should neuer fade, neither should the fruit thereof at any time faile, and that the waters of this riuer should be so hollesome, that whithersoever they should runne, the fish that should be nourished therewith should liue thereby: whereby is meant, that whosoever were a tree planted by the doctrine of the Prophets and Apostles, and watered with the graces of his holy spirit, should be a fruitfull tree indeede, and whosoever were a fish nourished by the same waters of the holy spirit, should be sure to liue for euer. And likewise it was

was further said, That whosoever they were of all the families of the earth, that would not goe up to this Citie to worship the King Jehonah of hoaks, and keepe the feast of Tabernacles, that upon them should come no raine: wherebv is also meant, that upon them that would not worship the Lord according to the rule of his most perfect word (as the faithfull company of Christians ought to do) upon them I say, that would not so doe, should fall no part of that gracious raine the doctrine of the Prophets and Apostles: and moreover it was further said, that whosoever they were that should be found fighters against this Citie and the King thereof, should be smitten with a very great plague, even with so great a plague, as that it should consume both their flesh, eyes, and tongues: and therefore according to these prophesies it was revealed unto Iohn presently upon the destruction of the holy Jerusalem, in what

Zach. 14. 17. 18.  
19.

Deut. 32. 1. 2. &  
Esai. 55. 10. 11.

Zacha. 14. 12.

Reue. 1. 3. 3. &  
21. chapters.

Reue. 12. 13.  
 Chapters.  
 2. Thes. 2. and  
 Reue. 17.  
 Dan. 9. 27. and  
 Mat. 24. 1. 2.  
 15. 16. 34. and  
 Luke. 21. 20. 21  
 Reu. 13. 5.  
 Reu. 18. 2.

In the low and  
 high Jerusalem  
 are comprehen-  
 ded the chiefe  
 sadnes of the  
 Church

what sort the heavenly should be  
 built, and who they were that  
 fought, and still would fight against  
 the same: which were the Romane  
 Emperours, and the Popes their  
 successors, which Popes most ve-  
 hemently should continue afflic-  
 ters of the high Jerusalem, as the  
 former had begun with the low:  
 and likewise a certain time should  
 continue it against the high. Ther-  
 fore we are here to consider the  
 state of Rome, and to mark how  
 the Lord hath reserved them as a  
 corporation of most filthy beastes,  
 and as a cage of vncleane bites  
 for his wrath to asme at while the  
 world shall stand. And why so: e-  
 uen because that by their policie  
 was the King of this high Jerusa-  
 lem the Lord of life crucified, and  
 because that this his Citie the  
 company of faithfull Christians,  
 by them should continually be  
 persecuted: and likewise for that  
 they would refuse to be nourished  
 by those waters of life, euen the  
 most



most pure doctrine of the holy prophets and Apostles: and for that by them the brightnesse thereof should be continually darkened, even darkened by the smoake that should arise from that bottomlesse pit of their own doctrines, precepts, and foolish traditions: and so by that meanes turne those lively fountaines the doctrines and precepts of the holy Prophets and Apostles from waters of life into waters of bitter gall and wormewood, yea euen vnto filthy salt pittes of eternall death and destruction. For these and such like causes, I say, hath the Lord set that rage of Roman Infidels, as a marke for his wrath to ayme at, while the world shall stand, and hath also described them and their villanies, by the most horrible villanies of all ages throughout the old Testament, onely to the intent to glue vs warning to auoyd them, and also their manners and their condemnation.

First then I will shew you in

D 2

what

\* It is saide in Apo. the 8. that out of the pitte came a smoake that darkened y<sup>e</sup> sunne & the ayre: wherby is meant that all brightnes of scripture should be darkened by the precepts and doctrines of men, which y<sup>e</sup> rabblement of Iopos would vize vpon the Church Reu 18.4. & 14.

Two things S.  
John discovereth  
concerning the  
Romans: first  
the prophane  
Emperours ty-  
ranny, and after  
their fall, the  
Popes impietie.  
Reu. 13. 1. 2.

Da. 7.

Asur doeth here  
signifie the Babi-  
lonians, Medes,  
and Persians: but  
you are not to  
think they came  
of Asur, for the  
Babylonians  
came of Nimrod  
of Chush, of  
Ham: and the  
Medes of Ma-  
dal of Japhet:  
and the Persians  
of Gaim of Sem  
but here these 3.  
nations are cald  
Asur in respect  
that they over-  
came the Assy-  
rians who are pro-  
perly of Asur.

what sort Saint John describeth  
the Romane Emperours, and af-  
terwards in what sort the corpora-  
tion of filthy Popes. The Empe-  
rours he describeth in this sort. I  
saw a Beast, saith he, arise out of  
the sea, hauing the mouth of a Ly-  
on, the fete of a Beare, the colour  
of a Leopard, seauen heads also  
and ten horns. As if he should haue  
said, I saw euen one most vgly and  
monstrous Beast compounded of  
those soure, the which my fellow  
seruant the Prophet Daniell saw  
in the seauenth of his booke: the  
which Beast hath not onely bor-  
rowed from Asur, that is, from  
the Babylonians, Medes and  
Persians, the Lyons mouth and  
Beares fete: nor from Bittim al-  
ready dead, that is, from the Gre-  
cians, the Leopards colour: nor  
from Gog and Magog, that is,  
from Syria and Egypt, the tenne  
horns and teeth: but hath also the  
Dragon that old Serpent ready,  
euen to giue him his whole throne,  
power,

powre, and authoritie likewise:  
and onely to the intent he might be  
the more able to make warre a-  
gainst this Citie of faithfull Chris-  
tians, and that so he might be able  
to ouercome them, & to force them  
to forsake the word of God, and  
the Testimonie which they main-  
tained: and so to haue them to doe  
worship vnto him, and to the Dra-  
gon who gaue him his powre: but  
yet notwithstanding all this his  
strength, he could not ouercome  
them, no although he persecuted  
them daily, euen to the losse of  
their goods, lands, life, and all: for  
the which cause the wrath of God,  
and of the Lambe, was so stirred  
vp against these prophane Empe-  
rours, as that they were forced in  
these daies to wish the mountaines  
to fall vpon them, and to desire  
the hills to couer them, euen to co-  
uer them from the presence of him  
that sate vpon the throne, and from  
the wrath of the Lambe: for the  
great day of his wrath was come,

D 3

and

Apoc 6.14.  
to the end.

Dan. 10. 13. 21.  
and 12. 1.  
Apoc. 12.

Reu. 6. 1. and  
Psal. 45. 5.

Dan 7. 9 to 15.  
Apo. 4. 2. 3. &  
1. 14. & 6. 16. 17

Apo. 6. 4. 5. 8.

Apo. 6. 9. 10. &  
10. 5. 6. 7.

and therefore they were not able to stand before him. For as the Lord Jesus was that Michael, that stood up for the defence of his people against those tyrants in Daniell, even so was he in like manner in the daies of these prophane Emperours: for he fought against them as riding upon a white horse, and as having a bow in his hand with sharp arrowes, to pierce the hearts of them his enemies. And moreover, as he was a Judge sitting upon a fiery Throne, from whose presence rivers of fire issued to consume those beasts in Daniell: even so was he in like manner in the daies of this beast the Romane Emperours: for he sent his threefold iudgments upon them, as sword, famine, and death altogether: the which plagues were expressed by three horses, red, blacke, and pale. So that like as these prophane Emperours had shed the blood of his servants the holy martyres, even so the holy & iust Lord was

was stirred vp with reuenge to spill and shed their blond: and to giue it them in great aboundance to drinke: and in the end vtterly to rote them out. So then this Beast hauing now the wound of a sword, and one head cut off, and Sathan not able by him to preuaile against the Church: you are to looke for that other instrument of his to appeare in his likenesse, that is, you are to looke for a description of that corporation of beastly Popes, who are not lesse in strength and mischief, then the former were, but rather far exceeding them in both: and therefore most fitly is their power described by a Beast of the same forme of the other. But before I come to Saint Iohn to shew you that, I will giue you a note or two from the Apostle Paul, that so you may see how fitly they agree in the discouery of this latter beast, and that so you may the better hereafter beware and take hede least you be deceiued by them.

Saint

Apo. 13. 3.

2. Theſ. 2.

Saint Paul telleth the Theſſaloni-  
 ans, who had bene put in minde  
 that the last day of iudgement was  
 at hand, that, that day should not  
 come vntill there came a departing  
 from the faith, and vntill that man  
 of sin the Son of perdition should  
 be disclosed: the which, saith hee,  
 shall come to passe, when the with-  
 holder (meaning the Romane Em-  
 pire) shall bee taken away: euen  
 then, saith he, shall this man of sin  
 appeare, whose comming shall be  
 by the power and working of Sa-  
 than, as the former was, yea and  
 in a far more dangerous sort then  
 the former did, because hee will  
 come with lying signes and great  
 wonders, yea and with all sleights  
 of deceit & guile, euen with such,  
 as if it were possible, the very Ec-  
 lect should be deceiued therewith:  
 yet notwithstanding, marke you  
 well what followeth, and then if  
 you will not take heed of them, wel  
 worthy are you to be deceiued by  
 them.

He

Hee telleth them further then, that this man of sinne, or company of beastly Popes, would set themselves as aduersaries to the truth the word of God, and that they would set themselves in the Temple of God, as if they were God, and that they would forbid mariages and the eating of meates, which things God had commanded to be done: euen thus, saith the Apostle, will they teach the doctrine of that olde Serpent their father the Diuel: therefore if you should haue had no more marks giuen you to know them by then these, they had bene sufficient for you: but since it hath pleased the holy Ghost to giue you more, you were best to take notice of them all.

Heare you therefore in what sort Saint Iohn hath described them: he telleth you, that he saw an other beast of the same forme of the Empire beast, that is, with seven heads and seuen hornes, and with

2. Thes. 2. 4.

1. Tim. 4. 1. 2. 3.

Apo. 17.

with some addition more, to betoken further cruelty: that is, he saw this beast to be of a skarlet colour, and to haue a woman sitting vpon him full of names of blasphemy: which woman was arrayed also in purple and skarlet, and a cuppe of gold in her hand, full of abominations and filthinesse of her fornications: and besides in her forehead was a name written, a Myſterie, great Babylon, the mother of whoresomes, and abominations of the earth: and that with her should the kings of the earth commit fornication, and that the inhabitants of the earth should be drunken with the wine of the same. And moreover that this whore her selfe should be drunken with the bloud of Saints, and with the bloud of the Martyrs of Iesus: so that here you haue a description of the Emperice beate againe (trained by the Popes, yea and that in so plain a manner, that every little child may know who is meant hereby.

For



For the Angell expoundeth it in this sort: The seven heads of the beast, which thou hast sene (saith the Angell vnto Iohn) are eight Kings, whereof five are fallen, and one is, & another is not yet come, and when he cometh, hee must continue but a short space. And the beast that was, and is not, is euen the eight, and yet is one of the seuen: the which beast shall goe into destruction with the former: so that all the worlde whose names were not written in the booke of life, wondered at this mysterie, that is, they wondered to see the beast that was, and afterward was not, and yet now to bee againe. For indeede here is the mine, as S. Iohn saith, that hath wisdom, which to him that can digge out the meaning thereof, and beware of the policie here described, it shall be far more worth then the gold which hee can digge, either out of the East or West Indies. Thus it is, you are to vnderstand that Rome had her policy

You may see in Dan. 7. vers. 17. that by a King is meant any p<sup>o</sup>liticall gouernment. And so heere of Rome as first they had Kings.

2. Consuls.

3. Decemvirs.

4. Dictators.

5. Tribunes.

6. Censors.

Popes and Emperours make the 7. which after a sort are the 8.

Kittim was the  
 sonne of Iauan  
 of whome came  
 the Scythians &  
 Italians, but  
 the Italians are  
 they who here  
 are meant.  
 Againe you are  
 to note further,  
 that vnder the  
 name of Assur  
 and Kittim, hee  
 comprehended  
 all the afflictors  
 in generall.  
 Apo. 13. 5.  
 Dan. 9. 27.  
 Apo. 12. 14. and  
 3. 5. & 11. 2. 3.

policie, or gouernment altered  
 five times befoze the Cæsars, and  
 they made the sixt, which was  
 the gouernment, when Iohn had  
 this reuelation shewed him. The  
 which Cæsars, or part of Kittim be-  
 gan to afflict & chieftest of the sonnes  
 of Heber our Saviour Christ, and  
 continued it vpon his sonnes by  
 faith the Christians, about the  
 time of three hundreth yeares, the  
 which three hundreth yeares was  
 noted by two and forty monethes  
 by an allusion to the time of our  
 Saviour his affliction, the which  
 was also two and forty monethes,  
 or three yeares and a halfe, beeing  
 the full time of his preaching and  
 publique life: so that all ages after  
 that half seauen, wherein our Lord  
 finished all ceremonies, and all  
 things touching our saluation: and  
 wherein he suffered intollerable  
 affliction, are called by an allusion  
 vnto that time, either a time, two  
 times and a halfe, or moneths two  
 and forty, or daies a thousand two  
 hun

hundredeth and sixtie : the first for  
Sathan his whole rage, the second  
for the Romane Empire, and the  
Popes : for it is said, that both of  
them had power given them to doe  
hurt vnto the holy Citie two and  
forty monethes. So that as our  
Saviour the head of the Church,  
was himselfe most cruelly afflicted  
by the Dragon, and also by his Mi-  
nisters, for these three yeares and  
a halfe, the which began at his  
baptisme, and ended at his death:  
euen so should his members be af-  
ter the same manner while the  
world should stand. For whereas  
this first Gouerment these pro-  
phane Emperours were rooted  
out, as if the Beast had had the  
wound of a sword, and one head  
cut off, or as if he had bene dead  
for a long time, by meanes first of  
Constantinus that good Christian  
Emperour, and after wardes of o-  
ther nations who greatly spoiled  
Rome: yet now by these Popes  
is he reuiued againe. For they set-  
ting

The third num-  
ber signifieth  
the time of the  
preaching of the  
Gospel, by an  
allusion also to  
our Saviour his  
time.

ting themselves in the Temple of God, as if they were God, and causing all nations to worshippe them in y<sup>e</sup> same manner, that they had done the former beast, and ruling themselves ouer the Empire, are said here to make the seauenth policie in Rome, and likewise after a sort to be an eight: the which policie is said to haue the whole power of Sathan, as the former had, euen to haue the strength as it were of warlike horses, to make battle against the Citie of Saints. Now if you thinke that the former exposition by the Angell concerning the seauen heads of the Beast be not plaine enough, he will let you haue it yet more plaine: for he telleth you further, that the seauen heads are also seauen Hills, whereon the woman sitteth: and he also telleth you, that the woman is the great Citie that raigneth ouer the Kings of the earth. If this be true as most true it is, then can you not doubt of the plainenesse hereof:

for

for you are to vnderstand that Rome standeth vpon seauen hills: and you are to vnderstand also, that when Saint Iohn had this reuelation shewed him, that Rome was then the great Citie that raigned ouer 7 Kings of the earth: and likewise that now it is: and therefore most fitly was it said, that the latter beast had ten horns. as well as the former: forasmuch as the Popes had ten nations or kingdomes to yeld obedience vnto their powder as the former had to theirs. And to make the matter more plaine, that Idolatrous Rome was reuiued again by these Popes: Saint Iohn hath an other vision shewed him, which is this: He seeth a Beast arise out of the earth, hauing two hornes like vnto the Lambe. Meaning thereby, that these Popes would come as pretending great shew of religion, and as if they were the vicars of Christ that Lambe of God, but he telleth you that he spake like the

Dra

Apo 13. 11.

Apo. 3. 13. 14.

1. King. 18. 21  
to 41.

Dragon, and that he did all that the first Beast could doe that was before him: yea and that he caused the image of the former Beast to be made, and gaue him spirit and life, and made all the earth to wor- ship him, whose deadly wound by them was healed. And further: more for their help therein, Saint Iohn sheweth you, that this Lamb should worke great signes and wonders, euen so great as if it were to bring fire from heauen, as Elias did: to the end that as he thereby caused all Israell to turne from the worship of Ieroboams calves vnto the Lord to worship him, euen so in a contrarie sort would this Lambe seeke with the signes which were permitted him to doe, to turne all men both small and great, rich and poore, free and bond, from the worship of y<sup>e</sup> Lord, to the worship of the Beast, and to force them thereby to receiue his marke, either in their right hands or in the foreheads, or at least wise to

to beare his name, or the number of his name: for vnlesse they would so doe, they should neyther buy nor sell, but be killed. So that here you see, how fitly this agreeth with the other vision, for the Popes to bee reuiuors of the former Beast, and also how fitly it falleth out according to that which our Saviour and Saint Paul before had told you, that is: that there should come false Prophets which would come in Shées cloathing, but inwardly be rauening Wolves, and that they would come with all lying signes, wonders, and sleights of deceit, and therefore it is that our Saviour giveth vs so great charge to take heede of them. And moreover therefore it is, that it pleaseth him to paint them out so plaine vnto vs: for although they would seeme neuer so much to beare the hornes of a Lambe; or neuer so much to pretend religion, or shew of holinesse, yet the Lord hath so plainly noted them by one speciall

¶

marke

Apo. 13. 15. 16.  
17.

Math. 7. 15. &  
2. Thes. 2. 9. 10

Reue. 13. 11  
 Gen 3 &  
 Reue. 13.  
 1. Cor. 11. 13  
 14. 15.  
 Gen. 3.  
 Reue. 13.  
 Exod. 10. 4. &  
 Deut 5. 8. & 4  
 15. to 20.  
 Psalm. 50. 15. &  
 1. King. 8. 22. to  
 55. & 2. Chro.  
 5. 13. to the end  
 and Dan. 9. 3  
 to 20. and  
 2. King. 19. 15. to  
 20 & 2. Chro.  
 14. 11. & Esai.  
 65. 16. & Psal.  
 65. 2.

marke aboue the rest, as that eue-  
 ry simple man may know them,  
 howsoeuer they would seeme to  
 change their shape: and that is,  
 their voice: the which you see,  
 Saint Iohn saith, is all one with  
 the Dragons. And therefore al-  
 though Sathan come not now as  
 vnto Adam and Euah, nor as in the  
 daies of the primitiue Church:  
 That is, although he come not  
 now in the carkasse of a subtil ser-  
 pent, nor yet in the forme of a sea-  
 uen headed beast: but contrary  
 wise euen in the skinne of a poore  
 and simple Lambe, yet the voyce  
 being the selfe and same, you may  
 know him howsoeuer he transfor-  
 meth himselfe. It is good for you  
 here then to consider the voyce  
 both of the one and of the other:  
 The voice of the serpent and of the  
 beast commaundeth that which  
 God forbiddeth, and forbiddeth  
 that which God commaundeth: e-  
 uen so both the voyce of this coun-  
 terfaite Lambe. As for example,  
 The



The voyce of God forbiddeth the making of grauen Images to bow down vnto them: but the voyce of this counterfait Lambe commandeth the making of them and the bowing vnto them. The voyce of God commandeth praier to bee made vnto him alone, and not vnto any other: but the voyce of this counterfait Lambe forbiddeth praier to be made vnto God alone, and commaundeth it to be made vnto Saints withall. The voyce of God saith, that whosoever belieueth in Christ his sonne, shall be sure to haue pardon of his sinnes through the shedding of his most precious blood: but the voyce of this counterfaite Lambe saith, that whosoever he be that will beloue him, he shall be sure to haue pardon for his sinnes through the blood of the leaden Buls, which for his money he will send him. The voyce of God saith, that better were it for his Sinners to speake five words in the

Note well the two last, and Math. 6. 6. to

14.

Iohn 3. 16. 17

18 and Math.

26, 28. and

Actes 10. 43. &

1. Pet. 1. 18. 19

1. Cor. 14.

For when the word of God is taught in a language that the people understand not, it is a signe of the wrath of God vpon that people as you may see in this 14. of the first of Cor. 21. 22. verse.

Esai. 58. and  
Math. 15. 12. 17  
18. 19.

Esai. 58. and  
Math. 15. 14.  
17. 18. 19.

1. Tim. 4. 3. 4.

Church to the vnderstanding of his people, that so they might say Amen therunto, then to speake ten thousand in a strange tongue, vnto the which the people can not say Amen: but the voyce of this counterfait Lambe saith, better is it for his Ministers to speake ten hundred thousand in a strange language vnto the which the people cannot say Amen, then to speake one word to their vnderstanding, least so they should spie out their knauerie. Again, the voyce of God commandeth vs not to abstaine from meates, but to abstaine from sinne, and telleth vs that it is not the meate which a man eateth that can defile him, but the sinne that relecth in his heart: and yet dare the voice of this counterfait Lambe command men to abstaine from meates: and to make them beleue that vnlesse they doe so vpon such daies as he appointeth, they shall not onely be defiled therewith, but also be damned

ned for euermore thereby, especially if they eate but a bit vpon good Friday. Furthermore the voyce of God commaundeth marriage as a most lawfull thing vnto all men: but the voyce of this counterfeit Lambe forbiddeth it as an vnlawfull thing vnto some men. The voyce of God forbiddeth his Ministers the exalting of themselves aboue their brethren, but the voyce of this counterfeit Lambe exalteth himselfe not onely aboue his brethren, but also aboue all that are called Gods, and most presumptuously setteth himselfe in the Temple of the Lord God, as if he were God, commanding what him liketh, and forbidding what him listeth: as most like a subtile serpent in one thing, which is to be noted aboue all others, that is, whereas the voyce of the Lord God commaundeth all men to read and meditate in his holy word, that so they might weare his cognisance, and be retainers vnto

Gen. 2. 24.

1. Tim. 4. 3.

Math. 20. 26. &amp;

23. 11. 12. and

Mark. 9. 34. 35.

&amp; 10. 42. 43

44.

2. Thes. 2. 4.

That is, aboue  
all Kings and  
Lords, & other  
Magistrates  
which are called  
Gods, as you  
may see 1. Cor.,  
8. 5. 6.

Joshua.1.8. and  
Deut 6.6. to 10  
& 11.18. and  
John 5.39. and  
Psalm.1.2.  
Reue 14.7.

Reue.14.1. and  
5.9.

Reue.14.9. to  
10.

his kingdome: the voyce of this counterfait Lambe forbiddeth it, that so they might weare his mark and be retainers vnto his kingdome. And therefore it is that hee dealeth most impudently, as followeth, that is, whereas the voyce of the Lord God commandeth vs to worship and feare him, that made heauen and earth, the sea, and all fountaines of water: and that we should giue glory to him, and to the Lambe that standeth on mount Sion, because he onely was worthy, forasmuch as he hath redeemed vs vnto God by his blood: I say, whereas the voyce of the Lord God commandeth vs thus to doe, and contrarywise forbiddeth vs the worship of the Beast or his image, threatening withall, that if any man doe worship the Beast or his image, or receiue his marke, either in his hand or in his forehead, yea or so much as the part of his name in any part, they should then drink of the pure wine

of the wrath of God, and should  
haue no rest neither day nor night,  
but be tormented in fire and brim-  
stone before the holy Angels, and  
before the Lambe of God for euer  
and euer. And yet dare the voyce of  
this counterfait Lambe command  
and forbid the contrary, saying un-  
to all men: See that you worship  
the Beast and the image of the  
Beast, and that you receiue his  
marke eyther in your right hand  
or in your forehead, or at least wise  
beare his name or the number of  
his name: for as many as will not  
thus doe, shall neither buy nor sel,  
nor live vpon the earth. And  
thus you see how plainly God  
hath noted vnto you, the markes  
not onely of the first Beast, but also  
of this counterfait Lambe the se-  
cond, whose voyce is all one with  
the third that deceiued Adam, and  
all three speake the wordes of the  
Dragon, that is, of the very deuill  
himselke, whose rage notwithstan-  
ding was most fiercely exercised in

Reue. 13. 11.  
to the end.

Reue. 13.  
Gen 3.  
Reue. 12. 3. 9.  
and 10. 1.  
Reue. 4. 7. and  
6. 9.

Reue. 10. 2.

Reue. 13. 11. to  
end. & 2. Thes.

2. 4. to 13

Reue. 14. 8. and  
17. 2.

Reue. 17. 12

13. 16. 17

Numb. 24. 24

Kerim doth con-  
taine the Greci-  
ans & Italians.

Now as the first  
part the Greci-  
ans perished be-  
fore y<sup>e</sup> first com-  
ming of Christ,  
being one part  
of the afflictors  
of his people in  
Dan. 7. so shall  
this latter part  
the Italians by  
his second com-  
ming, being the  
onely afflictors  
of the high Jeru-  
salem, as you  
may see. Reu. 11  
2. & Luk. 21. 24  
2. Thes. 1. 8.

the first beast the Romane Empe-  
rours for the space of three hun-  
dred yeares: yet could he not so  
preuaile by them, but that many  
stode as couragious Lyons most  
manfully to the truth. But after  
that he had bene thus tyed by good  
Christians for the space of a thou-  
sand yeares from the daies of our  
Lord, so that he could not haue his  
full sway; yet then doth he so pre-  
uaile by y<sup>e</sup> second beast this Lambe  
the Popes, whose commings were  
as you see, with al lying signes and  
wonders, and vnder the pretence  
of religion, that all the world was  
made drunken with the wine of  
their fornication, and deceived  
with their enchantments. But as  
Kings then gaue their power and  
authority vnto this second Beast,  
so God hath tolde vs that in the  
end he will put into the heart of  
Kings to hate the Beast, and to eat  
her flesh, and to make her desolate,  
naked and bare. The which, we  
giue him thanks for, we see begun  
in

in diuers Countries, and I trust  
 we daily more and more shall see:  
 for notwithstanding all their  
 strength hitherto, yet know you  
 that they are but that Kittim that  
 shall perish in the end, even as Mo-  
 ses the seruant of the Lord from  
 Balaam doth tel you, who although  
 he were but a false Prophet like  
 vnto these we now speake of, yet  
 the Lord made him to speake the  
 truth herein, in spite of his heart.  
 Know you againe, that the Lord  
 will consume them with the spirit  
 of his mouth, as that holy Apostle  
 Saint Paul doth also tell you: yea  
 and know you once againe, that  
 the holy Ghost doth assure you,  
 that he will giue vnto them and  
 their mountaine, the discomfiture  
 of Silerat at Pagedon: yea and that  
 he will giue vnto them the cup of  
 wine of the fierceness of his wrath,  
 and that the Devill which decei-  
 ued them, I meane the Romanes  
 the first Beast, as also the false  
 Prophets the second Beast, with al  
 that

Reuel. 16. 16  
 19. 21. and  
 Iudg. 4. 17. 20  
 end and 5. 39  
 20. 21

Reuel. 14. 8. to  
12. & 18 to end  
Reuel. 20. 10.  
& 19. 19. 20.

Rom. 11. 32.

that haue receiued the beastes marke, I say, all these with their authoꝝ the deuill shall be cast into a lake of fire and brimstone, where they shall bee tormented euen day and night foꝝ euermore. So that here we may say againe with the holy Apostle: ¶ let vs often behold, and behold againe the louing kindnesse, and the seueritie of the Lord: his louing kindnes towards vs, in that it hath pleased him so graciously and lovingly to giue vs his most holy word, by the which we may see as by a glasse the spots of this most filthy state of Rome: And his seuerẽ seuerity towards all these that are depriued of the same.

Now if you wil know the cause here, why the Lord doth so deale, as to take his holy word from so many thousands of people, and so by that meanes to suffer them to runne headlong to eternal destruction. The answer is: because they themselues haue not a loue of the  
truth



truth, for so speaketh the Apostle, when men haue not a loue to the truth (saith he) which is the word of God, by the which word they might be saued, it pleased the Lord to send them strong delusions, that so they should beleeue lyes: and also to suffer them to giue heede vnto the spirits of error and doctrines of devils: and so by that meanes to deprive themselves of the true light which should giue them life: whereby in the end they might be damned: and onely because they would neither receiue nor beleeue the truth, but rather delighted in the precepts and doctrines of men: and as concerning the doctrine of life had no courage to goe on forward, but rather delighted to remaine therein, as children ever ready to wauer, and to be carried about with every wind of strange doctrine, and to be as wandering starres who easily fall from their standing. And therefore well worthy is the blacknesse of darkness

2. 1. hes. 2. 10.  
11. 12. and  
Iohn 17. 17.

1. Tim. 4. 1.

Apo. 18. 4.

Ephes. 6. 17.  
As the people of  
God did in Re-  
hemias the 4.  
16. 17. 18. a-  
bout the mate-  
riall Temple.  
Heb. 2. 1. 2. 3.

nesse reserved to such for ever.  
Wherefore let vs that account our  
selues Christians be thankfull vn-  
to the Lord, that it hath pleased  
him to call vs from the power of  
this damnable darknesse, etien to  
the most cleare light of the glori-  
ous Gospell, and let vs not onely  
be thankfull vnto the Lord, for that  
it hath pleased him to call vs out of  
this misticall Babylon: but let vs  
also bee much more carefull then  
heretofore we haue bene, to let the  
heauenly Jerusalem come into our  
minde: and let vs in any wise  
giue an entrance to the building of  
this spirituall worke, by the most  
holy word of God, and evermore  
holde fast that word of the spirit in  
the one hand, while we work with  
the other: that so wee may put in  
sears all such enemies, as would  
hinder or keepe backe this spiritual  
building. And let vs also giue more  
diligent heede, as the Apostle com-  
mandeth vs, vnto the things which  
we haue heard, least at any time  
we

we should let them slip: for if the words spoken by Angels was stedfast, and euery transgression and disobedience receiveth a iust recompence of rewarde, as before wee haue seene, how then shall wee escape, if we neglect so great saluation, since the Lord hath spoken vnto vs in these last dayes by the sonne himself, whose doctrine was further confirmed vnto vs by them that heard him: Therefore let be in any wise, I say, giue more aboundant heede vnto the thinges which we haue heard of him, least we also be plucked away with the error of the wicked, and so fall from our owne stedfastnesse: for assuredly in the same condemnation are all they, who liue in ignorance of his trueth, and despise the knowledge of his holy word. Therefore it is meete you learne to redeeme the time, euen this very houre, and not to moue the patience of God any longer: for assure your selfe, if hee spared not the Jewes, which were

Heb. 1. 1. 2. and  
2. 3. 4.

2. Pet. 3. 17.  
Rom. 11.

were the naturall branches, but hath cut them off euen from their naturall roote, from whence they should haue had their life, and that through their vnbeliefe, which vnbeliefe befell them through the hardnesse of their owne hearts, and the hardnes of their harts through the contempt of the word of God: much more then will he not spare vs, if we harden our hats against the delight we should take therein, because that we by nature are but a wilde Olive tree, and are but graft vpon their stock: and therefore let vs take hárde in what case we stand, for feare least we also fall by the like example of disobedience, and so bring the wrath of God vpon vs, as the former haue done vpon them. For you must not be ignorant of this one thing in anie wise, that is, that the Lord will be slacke concerning his threatnings (as some men count slacknesse) but that he is patient toward vs, and would haue no man to perish, but would

would that all men should come to repentance, because he is a mercifull God, and full of compassion. And to assure men that he is so, he hath given his most holy word vnto them, whereby they may perceiue that he greatly loueth them, because thereby he offereth eternal life vnto them: so that if they will embrace that, they may finde eternall life: but if not, they shall be sure to finde eternal death, because they cannot see without that, in what sort to walke, as to please the Lord therewith: neither can they without that see the lone where with the Lord loueth them: that is, without that they cannot see how that God so loued the world, that hee gaue his onely begotten sonne to suffer for their sinnes: To the intent, that if they would beleeue in him, they should not perish, but haue eternall life. Therefore all those that haue delighted in his most holy word, and laid holde on his promises therein contained, and

Psal. 147. 19.

20.

Deut. 32. 47. &

Iohn. 5. 39.

Iohn 3. 16.

1. Iohn 4. 9.

and by faith embraced his covenantes concerning Christ, and thought vpon his commandements to endeavour to doe them, hee hath neuer failed to thousands of generations.

Gen. 3. 15.

Gen. 4. 4. and  
Heb. 11. 4.

Gen. 5. 21. 23.  
23. 24. and  
Heb. 11. 5.

Gen. 6. 13. 14.  
to end, and  
Hebr. 11. 7.

For when as our first Parents had brought vpon themselves swift damnation by reason of their own disobedience, yet neuerthelesse embracing the holy word of covenant, wherein all grace consisted, by faith receiued life againe. In this faith Abel offered vnto God a greater sacrifice then Kaine, by the which he obtained witnesse that he was righteous, God testifying of his gifts: by the which faith also he being dead yet speaketh. In this faith was Enoch taken away, that hee should not see death, being a figure of the resurrection, by the which faith hee was reported of to haue pleased God. In this faith Noe beeing warned of **G O D** of things which were as yet not seen, moued with reuerence, prepared the

the Arke to the saving of his household : through the which Arke he condemned the worlde, and was made heire of the righteousnesse which is by faith. In this faith Abram when he was called obeyed God, to goe into a place which afterwards he should receive for inheritance, and hee went out, not knowing whither hee went, and in this faith hee abode in the land of Promise as in a strange Country, as one that dwelt in tentes with Isaac and Jacob heires with him of the same promise, and looked for a City having a foundation, whose builder and maker is God. In this faith also Sara received strength to conceive lixe, and was delivred of a childe when she was past age, because shee indged him faithfull which had promised, and therefore sprang there of one, even of one which was dead, so many as the starres of the skie in multitude, and as the sand of the sea shore which is innumerable. In this

D

faith

Gen.12.1.4.&  
Hebr.11.8.

Gen.17.19.&  
18.10.& 21.2.  
to 8.and Heb.  
12.11.

Gen. 22. and  
Heb. 11. 17. &  
Gen. 17. 19. 30

Gen. 37. and  
Heb. 11. 20  
Gen. 48. and  
Heb. 11. 21  
Gen. 50. 24. to  
end & Heb. 11  
22  
Exod. 3. 2. &  
Actes 7. 30. 31  
& Heb. 11. 23.  
24. 25. 26. 27.  
28.

Exod. 3. 11. to  
end & Acte. 7  
23. 30. 31. and  
Heb. 11.

faith Abraham offered up Isaac when he was tried, and he that had received the promise, offered his onely begotten sonne, to whom it was said, In Isaac shall thy seed be called: for hee considered that God was able to raise him up even from the dead, from whence also after a sort he had received him. In this faith Isaac blessed Jacob and Esau, concerning thinges to come. In this faith Jacob when he was a dying, blessed both the sonnes of Ioseph. In this faith Ioseph when hee died, made mention of the departing of the children of Israel out of the land of Egypt. In this faith Moses when he came to age, refused to bee called the sonne of Pharaohs daughter, and chose rather to suffer aduersity with the people of God, then to enioy the pleasures of sinne for a season, esteeming the rebukes of Christ greater riches then all the treasures of Egypt: for he had respect vnto the recompence of the reward. And in this faith he

for



forsooke Egypt, and feared not the Kings fiercenesse, for hee endured as he that saw him which is invisable: and in this faith hee ordained the Pascheouer and the effusion of bloud, least hee that destroyed the first borne should touch them. In this faith they passed through the red Sea as on dry land, which when the Egyptians assayed to do, they were drowned. In this faith Ioshua or Iesus brought in the people of God into the land of Promise, and in this faith he conquered one and thirty Kings. In this faith the walls of Jericho being compassed about seven dayes fell downe. In this faith Rahab the harlot perished not with them which obeyed not, when shee had received the spies peaceably. In this faith Gedeon, Barac, Samson, Iephth, David, Samuel, and all the Prophets subdued kingdomes, wrought righteousness, obtained the promises, and stopped the mouthes of Lions. In this faith Shadrach, Meshach, &

Exod. 12. and  
Hebr. 11. 30  
Exod. 14. and  
Heb. 11. 29

Ioshua. 1. 1. 2. &  
3. & 4. chapt. &  
Actes 7. 45  
Ioshu. 12. 14  
Ioshu. 6. and  
Heb. 11. 30  
Ioshu. 2. and  
Hebr. 11. 31  
Iudg. 6. 11. & 7  
& 8. chapt. &  
4. & 11. & 13. &  
14. & 15. & 16  
chapters.  
Dan. 3. 25. and  
Esai. 43. 2.

Dan. 6.

Dan. 8. 9. to the  
end, and Hebr.  
11. 35.Heb. 11. 36, 37.  
to end.

Abednego quenched the heate of fire. And in this faith Daniel refused the glory of Babel and Paras, by the which faith hee abode constant in the true worship of his G O D, though amongst the Lyons he should be cast. In this faith many that were weakie in the dayes of Antiochus, were made strong, and wared valiant in battell, and turned to flight the armies of the aliantis. In this faith women receiued their dead raised to life, and others also were racked, and would not be deliuered, because they looked for a better resurrection. In this faith others haue bene tried by mockings & scourges: yea moreover by bonds and imprisonment, they were stoned and beate asunder, and were tempted and slaine with the sword, and wounded by & down in shepes skins, and in goate skins, being destitute, afflicted and tormented, whom the worlde was not worthy of, they wandered in wilderness, and mountains

and

andennes, and caues of the earth. And these all through faith obtained good report, and receiued not the promise, God providing a better thing for vs, that they without vs should not bee perfect. Yet all these died in faith, and saw the promises a far off, and receiued them thankfully, and confessed that they were strangers and pilgrimes on earth, for they that say such things, declare plainly that they seeke a Country not here vpon earth, but they desire a better, that is, an heavenly: wherefore God is not ashamed of them to be called their God, and hath prepared for them an heavenly City. Now then, seeing that faith is the ground of things hoped for, And the euidence of thinges which are not scene: Let vs in any wise vse the meanes that God hath appointed to come therby. And seeing we are compassed with so great a cloude of witnesses, Let vs also cast away euery thing that presseth downe, and the sinne that hangeth

Heb. II. 13. 14.  
15. 16.

Heb. II. 1.

Heb. 12. 1. 2.

on so fast: and let vs runne the race with patience that is set before vs: still looking vnto our Lord and Sauiour Iesus Christ, who is the author and finisher of our faith. And let vs aboue all thinges take heede that we despise not him that speaketh: For if all these which before I spake of, and many more escaped not, which refused those that spake on earth, much more shal not we escape, if we turne away from him that speaketh from heauen. And seeing wee knowe that the iudgements of **G D** are according to truth, against al them that haue so lightly regarded to heare & know, and haue counted them worthy of death which haue done so: let vs not thinke if we doe the same, that wee shall escape the iudgements of **God**: but that the like famine will befall vs, and our Nation that hath befallen others: I doe not meane a famine of bread, as was of corne, but of that heauily bread the word of **God**.

Amos. 8. 11. 12

There

Therefore seeing his word is no  
vaine word ( as Moses saith ) con-  
cerning men, but is euen their be-  
ry life: Let vs (as the Apostle saith)  
as new borne babes desire the sin-  
cere milke thereof, that so wee may  
grow thereby, both in grace and in  
the knowledge of our Lord and  
Saviour Iesus Christ, especially  
forasmuch as that in the know-  
ledge of him standeth our eternall  
life: & no where is he to be found,  
but in the holy scriptures, for so he  
himselfe hath said in these wordes:  
Search the scriptures, for in them  
ye thinke to haue eternall life: and  
so you shall, for they are they that  
testifie of mee, by whome you haue  
your life, breath and being, and  
that eternally: but you will not  
come vnto mee (saith he) that ye  
might haue life: Therefore hath  
the holy Ghost said in another  
place, He that obeyeth not the Son  
of God shall neuer see life, but the  
wrath of God abideth on him. See-  
ing therefore that the Sonne hath

Deut. 32. 47

1. Pet. 2. 2. and  
2. Pet. 3. 18

Iohn 5. 39

Actes 17. 23

Iohn 5. 40  
Iohn 3. 36

John 5. 39  
Ioshua. 1. 8

Psal. 1

Ephe. 6. 10. to  
19.  
Ioshua. 1. 8

Psal. 1

Esaï. 48. 18

Psal. 91. 4

Deut. 4. 24. and  
Heb. 12. 29

giuen commandement to search the Scriptures, and the father that we should not let them depart out of our mouths, and the holy Ghost hath pronounced a blessing onely to them which doe therein delight: Let vs in any wise take vnto vs (as the Apostle commandeth) euen the whole armour thereof, and with the holy Prophet make it our onely meditation continually, then shall wee be sure to prosper and to haue good successe: for so the Lord himself hath told vs: yea, then shall we be like a tree that flourisheth being planted by the River side, which bringeth forth her fruit in due season: yea, then shall our prosperity be as a flood, and our righteousness as the waves of the sea, for then wil the Sunne of righteousness himselfe overshadow vs, vnder whose wings we shall be sure to find euermlasting health and safety, whereas otherwise we see that God is a consuming fire, and hath troden downe the wicked that would

would not delight therein, as we  
haue seene in all ages. Therefore  
most heartily I beseech you, yea  
and beseech you againe and againe,  
that you will allwaies remember  
that great commandment of the  
Lord God, which is this: Euen to  
remember the law of Moses his  
seruant, the which he hath com-  
manded, with all his statutes  
and iudgements: and also that  
most sure word of the holy Pro-  
phets with the commandments  
of the Apostles of our Lord and  
Saviour: and to labour therein  
both day and night: that so you  
may remaine no longer as chil-  
dren without vnderstanding, but  
to be of a most ripe age therein,  
and that so it may be said of you,  
This people is onely wise, and of  
an vnderstanding heart: For they  
haue knowne the holy Scriptures  
from their childhood, which are  
onely able to make them so to be.  
Come therefore I beseech you, and  
let vs with the holy Prophet con-  
fesse

Mal. 4. 4.

2. Pet. 1. 19. &  
3. 2.

Deut. 4. 6. 7. 8

1. Timo. 3. 15

Psal. 119. 97

Psal. 119. 14.

Psal. 119. 148  
Psal. 119. 72Psal. 119. 33. 117  
Psal. 119. 24  
Psal. 119. 93  
Psal. 119. 16  
Deut. 16. 17

Iosh. 1. 24. 24

fesse before all men and say, Oh  
 how loue we the Law of the Lord:  
 It is our onely meditation conti-  
 nually: we haue had as great de-  
 light in the way of his testimonies  
 as in all manner of riches. There-  
 fore shall our eyes preuent the  
 night watches to meditate in his  
 word, because his law of his mouth  
 is better vnto vs then thousands  
 of gold and siluer: yea, we his ser-  
 uants will continually meditate  
 in his statutes, and his testimo-  
 nies shall be our delight, and our  
 onely Councillours. And because  
 that by his precepts he hath quic-  
 kened vs, we will neuer forget his  
 word: but we will still hearken vnto  
 his voyce, that so we may learne to  
 feare it, and diligently to obey it  
 all the daies of our life. And we  
 will also set by the Lord this day  
 to be our God, and we will walke  
 in his wayes, and keepe his ordi-  
 nances, his commandements, and  
 his lawes for euer, and his voyce  
 alone will we obey. And so doing  
 the



the Lord our God will set vp vs to be a precious people vnto himself, as hee hath promised: yea so shall wee be set on high aboue all Nations of the earth, in praise, in name, and in glory: yea, so shall wee be counted an holy people vnto the Lord, which in time past were not a people: so shall our enemies that daily rise against vs fall before our faces: yea, where as they come out one way against vs, they shall flie before vs seuen waies: yea so shall five of vs chase an hundred of them, and an hundred of vs put ten thousand of them to flight, as in godd part, of late we haue scene: yea, so wil the Lord open vnto vs his heavenly treasure, and giue vs raine in due season, whereby our land shall yeld her encrease, and the trees of the field shal yeld their fruit: yea so shall our threshing reach vnto the vintage, & the vintage shall reach vnto sowing time: yea, so shal wee eate our bread in great plentifullnesse, and dwell in our

Deut. 26. 18. 19

Deut. 28. 7.

Leuit. 26. 8

Deut. 28. 12

Leuit. 26. 4. 5. 6.

Deut. 18.

Gen. 27. and  
12. 7.

our land in safety: yea, so shall we  
 haue peace in our land, & our sheepe  
 be in quiet; and none shall make vs  
 afraid: yea, so shall all the blessings  
 contained in the whole booke of Gen  
 come vpon vs and ouertake vs, if  
 we shall hearken vnto the voyce of  
 the Lord our God, and obey it, and  
 delight in his holy word as in the  
 chiefest treasure; and in delighting  
 therein, learne thereby to keepe his  
 commandments, and endeavour to  
 doe them. Then blessed shall we  
 be in the Citie, and blessed in the  
 field; blessed shall be the fruit of  
 our body, and the fruite of our  
 ground, the fruite of our cattell, the  
 increase of our kine and flockes of  
 our sheepe. Yea so shall wee finde  
 blessednesse in all things wee set  
 our hands vnto: And aboue all o-  
 ther blessings, our right shall be in  
 the tree of life, which is in the mid-  
 dle of the Paradiſe of God, and  
 we shall enter in through the gates  
 into the Citie. Therefore this one  
 thing I wish you to vnderstande,

mtd

and alwayes to beare in minde,  
 that is, that euen Iesus our Savi-  
 our, who is the roote and the gene-  
 ration of Dauid, & the bright mo-  
 ning starre, hath sent his Angel to  
 testifie vnto you, and to all men,  
 that who so thirsteth, and will  
 come, he may be bold to come, and  
 drinke of the waters of life freely.  
 And thus I end at this time my di-  
 rection vnto them: beseeching the  
 Lord Iesus Christ, that his grace  
 may be with you, and to di-  
 rect you thither, who  
 is the onely guide  
 thereto. Amen.

Reue. 22. 16. 17  
 & Esai. 55.

Apo. 22. 17  
 Apo. 7. 17.

FINIS.



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